The Priest

Edited By Priests For Priests

March, 1952

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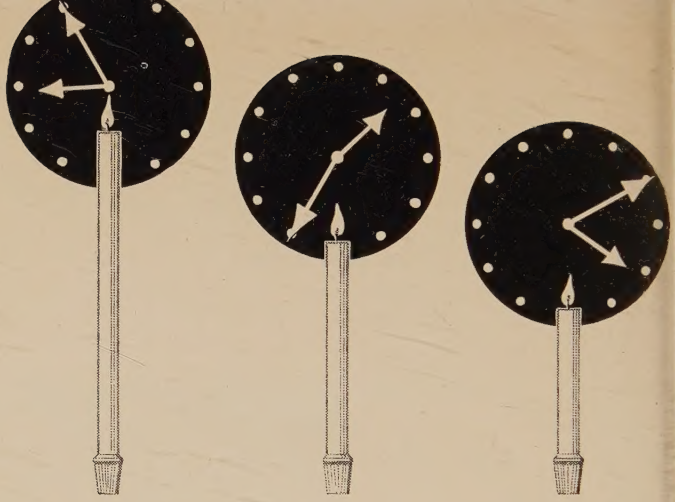
Archbishop John F. O'Hara, C.S.C. enthrones Bishop Hugh L. Lamb, D.D. in the new Diocese of Greensburg



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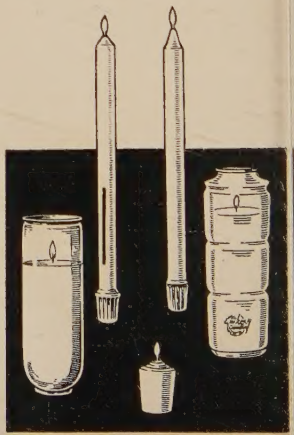

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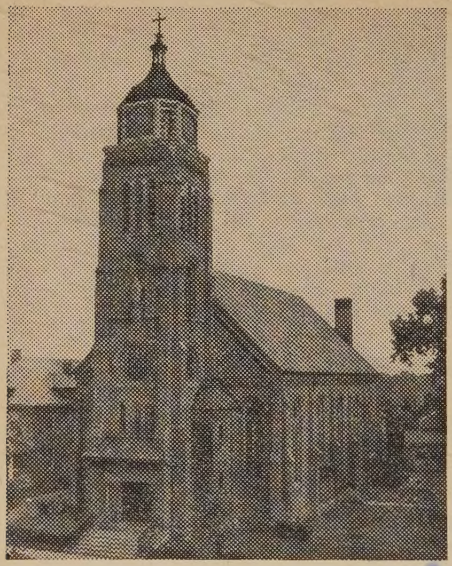

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Our Cover

THERE is a special value in our cover this month. Apart from our cordial respect for both the principals, we think that that particular photo is just about the finest of its type that we have ever seen. The symbolism by which authority is passed along in the Church could hardly be more clearly represented. The Metropolitan hands the crozier to his Suffragan.

The occasion was the installation of the Most Rev. Hugh L. Lamb as First Bishop of Greensburg by the Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, on January 16.

Laetare Sunday

MONSIGNOR Swanstrom has asked us to give the Laetare Sunday Collection a little "plug."

"We are fearful that people are getting tired of giving year after year," he says.

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tain, the 2-million from behind the Bamboo Curtain, the Italian flood victims, the 8-million expellees still unsettled in Europe, and—is there no end?—the 800,000 Arab refugees in the Near East. All these dependent on one collection!

Population—Again

SHORTLY after we'd written the editorial comment on the new argument for the birth-controllers we chanced on an item in a local paper that William Vogt, whose name was mentioned among other "demographers" preaching the threats of overpopulation, was being sponsored in a public lecture by the University of Washington. The author of "Road to Survival," his lecture tour is under the auspices of Planned Parenthood of which he is national director.

He will give a talk also at the Seattle Public Library—here his topic being the apparently innocuous relation of the "highlights of his experience as an author." No doubt he will carefully avoid any mention of his career as a birth-control advocate; nor will any questions be raised as to the central thesis of "Road to Survival."

'Cross and Crown'

FACED with a six-hour train ride the other day, we dumped an armload of shirts, socks, books, and magazines into our valise and set out for the station. Rummaging through the assortment after Breviary and morning paper, we fished out "Cross and Crown," a

THE PRIEST **MARCH, 1952** **VOL. 8, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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"Thomist Quarterly of Spiritual Theology," so the masthead read, "edited by the Dominican Fathers of the Province of St. Albert the Great."

Well, we couldn't put it down—over a hundred pages of very sane, very readable comment, biography, and reviews, in handsome format. We were especially impressed by the writings of the late Father Walter Farrell and E. Allison Peers.

We understand that the forthcoming issue (March) will be dedicated to the memory of Father Farrell. It will include two chapters from books that he left unfinished at the time of his death.

Anyone seriously interested in spirituality (and who of us isn't?) will find "Cross and Crown" a treasure. It can be had at $4.00 a year from the B. Herder Book Co., 15 South Broadway, St. Louis 2.

Refuses Bribe

THE priest in Covington, Kentucky who refused the $100,000 bribe of an "offer" to a Kentucky charity if he would only observe editorial silence in his campaign against slot machines is the same Father Haacke who wrote "Church Gambling and the Civil Law" for our February issue. We thought you ought to know. Father Haacke has been arduously fighting the gambling "machine" and big-time rackets in the state.

Let Pastors Beware

A Minnesota priest has taken the trouble to tell us of a little gyp-game by which he and a neighboring pastor were swindled.

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rived one day at his rectory, unordered, from an unknown New York firm. The bill was $22.50. Father wrote, explaining that there must be a misunderstanding, whereupon he received a powerful sales letter, concluding with the information that he could have the lot for only $10.00.

Our correspondent returned the merchandise—making the mistake of prepaying the shipping charges.

"The same deal was foisted on a neighbor of mine," he writes. While he was on his summer vacation, the bill came and his assistant paid it. Now he is stuck with a case of cheap glasses.

"This matter was discussed at a recent Forty Hours and appears to be happening elsewhere."

De Vino et Sicera

MORAL theology sets forth the principles by which a judgment can be made on how far the drinking of liquor must go for the drinker to become theologically drunk.

The police courts of London judge the alleged drunkards that are brought before them by a principle not listed by the moral theologians. The English way is to test the prisoner with a fried egg. Columbus demonstrated his thesis of the roundness of the earth by an egg that was not fried. He knew that a fried egg would be flat and he was arguing against the common belief in the flatness of the earth.

According to a recent London Tablet a man was brought to the court several hours before dawn. He had been drinking from the night before. His speech, his feet, his general behavior and looks—

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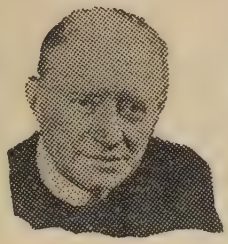

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all indicated that he was what is euphemistically called by the British judges as "under the influence."

But looks are deceptive; they are not the subject matter of the test of the fried egg. That test requires the candidate eat the fried egg. If he keeps down the egg he passes the test. The case reported by the Tablet showed that the candidate passed the test brilliantly.

With the austerity act rationing one egg a week to sober folk, the fried-egg test will defeat the ends of justice and economy, for many a thirsty man will be hungry for the fried egg and will readily qualify for the test by, as the Irish say, "having drink taken!"

* * *

In his "Irish Monasticism," Father John Ryan, S.J., tells of the miracle that the hermit of Roscrea, Saint Cronan, worked for the refreshment and cheer of two holy brethren come to visit him.

Water would be refreshing but not cheering the pilgrims, and so the Saint prayed and was heard for his reverence and charity towards his brethren. He hauled up a bucket from the well and when he poured out the water it was beer.

The Saint did not feel that a drink stronger than beer was needed and hence he prayed for the beer. His guests astounded at the miracle were both refreshed and cheered by the beverage. They drank so plentifully and gleefully of the beer that they got drunk on

Continued on page 228

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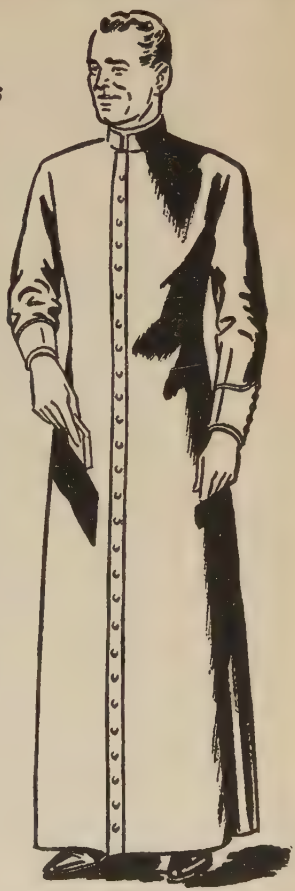

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THE CHURCH IN AMERICAN LIFE: Henry Luce, Editor in Chief of Time, Life, and Fortune magazines recently spoke before a round table of the National Conference of Christians and Jews and made several significant observations concerning the effect the Church in America has had upon the development of American life and culture.

"The greatest gift the Catholic Church is currently giving America," Mr. Luce said, "is the gift of moral authority. A rich example of this giving was the recent pronouncement of Catholic bishops on our national moral condition . . . We can indeed be grateful to the Catholic Church of America for its clarity, visibility, audibility and authority on matters of morality upon which all our political and economic life depends."

At the same time Mr. Luce, a non-Catholic, ventured to ask the Church in America to make another contribution to American life.

". . . there is another gift the Catholic Church could give to America—now, . . . that is a clarification and purification" of the principles of democracy.

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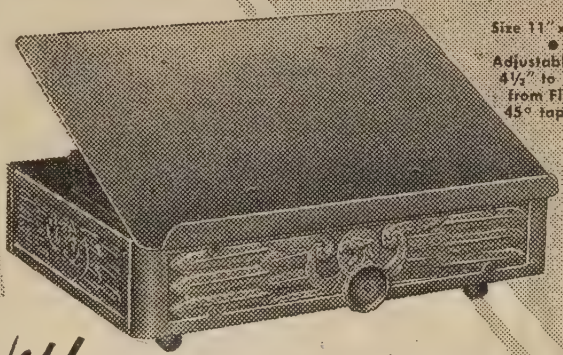

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perceive that we Americans have become a very unphilosophical kind of people. I think there is no need for them to conform to our deficiencies in this regard. We need for our time, political and moral philosophy of the quality of the Federalist papers—or better. Catholic philosophy speaking through the leaders of the Church could give us that gift. I beg leave to beg for it."

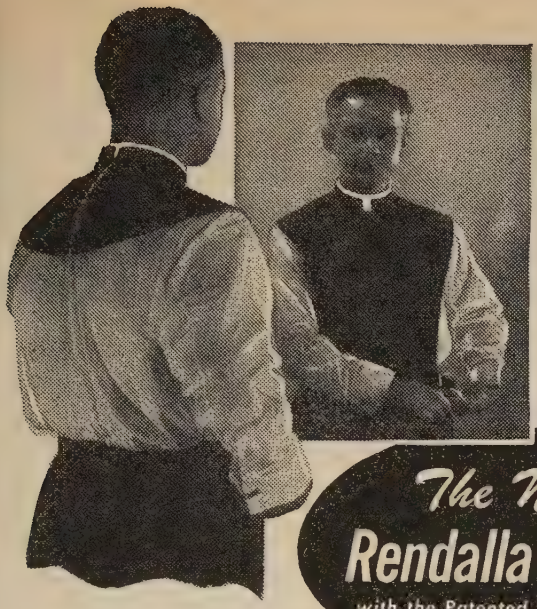
* * *

"LIBERALISM: A CATHOLIC VIEW": It is a noteworthy trend, perhaps as yet insignificant, but of considerable import nevertheless, that Catholic writers and Catholic thought have been getting more space in the pages of the influential journals of opinion of mildly left-of-center political leanings. The Saturday Review of Literature, The New Leader, and now the New Republic all have recently given space to a Catholic viewpoint on contemporary affairs. The letters to the editor column of these periodicals have bristled of late with intelligent discussions of things Catholic.

In its January 7 issue the New Republic published a Catholic view of liberalism by Vincent Geise, managing editor of Fides Publishers Association. It is encouraging that Mr. Geise's excellent analysis should reach an audience which has little occasion to read so astute a Catholic lay viewpoint.

* * *

BOHN LOOKS AT THE CHURCH: William E. Bohn, editor of The New Leader, weekly journal of opinion of mildly left-wing convictions devoted his column (December 24) to an analysis of Protestant-Catholic relations in the



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United States and concluded that especially at Christmas "an extra dose of Christianity . . . would be as useful to the Catholics as to the Protestant." Mr. Bohn is frankly worried about the obvious deterioration and increasing tension between Catholics and Protestants. He offers this criticism which, he believes, is calculated to improve relations between the two religious groups.

"The Catholic Church has served this country well in many important ways during the past twenty years, and, in the battle of words now in full swing, hardly anyone ever refers to these services. But there is also a debit side which the spokesmen and policy-makers of the Church would do well to take into account.

"Both lay and clerical representatives of Catholicism often speak and act in a certain manner which gets on the nerves of the rest of us. I suspect that the trouble arises from manners, from forms of words, from certain assumptions—rather than from any law or doctrine of any Pope or College of Cardinals. There is a general notion, for example, that Catholics have a pipeline to a higher authority, that their standards of judgment are somehow superior.

"And sometimes, when they try to force their judgments on the rest of us, the effects are distressing. Suppose they disapprove of a play or a book or some other feature of our public life. When they throw a picket line about a theatre or a publishing house they are—in this little thing—acting like Communists. It never got the Communists anywhere; it will never get anyone anywhere. If you don't like a play, you can easily express your opinion of it; you can stay away . . . Often the Catholic dignitaries address the rest of the country on these matters with a stridency which suggests arrogance. It doesn't help anyone—least of all the great body of religious persons called Roman Catholics."

* * *

CATHOLICS, PROTESTANTS AND THE BIBLE: The Christian Century (December 19) has discovered "an important development within the Roman Catholic Church" — Catholics throughout America are preparing to celebrate a Bible Week (February 10-16).

The editors note this observance with excitement. ". . . The old pic-

Continued on page 225

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The Priest

Vol. VIII MARCH, 1952 No. 3

Editorial Comment

The Perils of Population

"THOSE who have theological objections to birth control," writes Bertrand Russell in his latest blue-print for heaven on earth, (*New Hopes for a Changing World*, Simon & Schuster, pp. 213, $3.00.) "are willing that destitution, famine and war shall continue till the end of time."

The quotation is interesting for a number of reasons: It is eloquent testimony to the fact that old Russell (at eighty) can still work wonders with words; it indicates his abiding fear and hatred of theology; it evidences his lasting commitment to the cause of birth control . . .

It is for still another, though related, reason that we single it out for quotation, giving it preference over many a passage of sparkling prose. Here, put briefly and bitterly, is currently the prime argument for birth control. Still confined largely to the "intellectuals" and decked out often enough in scientific verbiage, it gives promise of soon becoming the popular argument par excellence.

A certain specious appeal enhances it and renders it formidable at least upon first appearance.

The world's most pressing problem, it can be alleged, is overpopulation. Because people are starving, whole continents, wretched and restless, fall an easy prey to communism. Take India, as only one example: in 1870, its population was 200,000,000; in 1901, nearly 300,000,000; in 1951, 450,000,000. China is another case in point, or Japan, or, in a lesser way, Italy.

Split the world into well-fed and under-fed nations, and you draw the line between the areas of political danger and the areas of democratic security.

Demographers, as specialists in this field term themselves, sometimes divide the world into three groups. Group One includes Western Europe, North America and Oceania: here birth

rates and death rates are low and population growth is approaching a stationary level. Group Two includes the U.S.S.R., the Balkans, Argentina, South Africa and Japan. In these areas birth rates and death rates are declining, but birth rates are considerably higher than death rates and the populations are growing rapidly. Group Three includes Southern and Eastern Asia, South and Central America, and Africa, where birth rates are high and population growth is controlled by high death rates. In all groups, three nations' potential growth rates are very high.

Of course, the real problem is with Group Three, which embraces 60% of the world population (1,440 million people) but which shows an average annual income of only $41.00. Here life expectancy is about 30 years, and half of the children born do not reach the age of 15.

It is hardly difficult to see what turn the argument will take next. The logical structure is simple. That strange little creature with his tortured mind in Thomas Hardy's "Jude the Obscure" concluded, "We are too menny," and did away with himself and his fellow burdens. The demographers of this persuasion have not, so far as we know, and at least openly, embraced euthanasia. They make an apparently more humane appeal: there shall no longer be too many.

More prosaically, one of them, Dr. Karl Sax, of Harvard University, writes, "Control of the birth rate would seem to be the only solution." And with a nod to us, he adds, "We must also consider spiritual values—but we must not abandon rational thought and revert to mysticism."

The argument then briefly is this: Too many people have brought the world in large part to its present plight. The solution is radically simple—and likely to carry weight—birth control.

"Population on the loose" is the way one author, Elmer Pendell, puts the problem graphically. Another states it more academically, "Human Fertility, The Modern Dilemma," this being the title of a current work by Robert C. Cook.

Ready To Go

It would appear that the propaganda is all set up. At a recent two-day conference under the auspices of The New York Academy of Sciences when the existence of a new oral method of chemical birth control was revealed to the public amid general rejoicing, the threat of overpopulation was given a place of almost equal importance. Wide publicity was afforded both the announcement of the development of this chemical and the prediction of Dr. James Bryant Conant, president of Harvard University, made last September, that "as the twentieth century

drew to a close, the attitude of religious leaders of the world will have been completely altered on this subject without any diminution of religious feeling."

Dr. Abraham Stone, director of the Margaret Sanger Research Bureau, was quoted in the New York Times at considerable length to the effect that the world population was increasing at a rate faster than ever while the fertility of the soil was rapidly declining. He drew an impressive picture indeed, one we are not necessarily inclined to dismiss as a complete distortion, when he asserted that millions of people are living at a subsistence level constantly faced with actual starvation.

Here is the accusation again, if only implied, that, in Russell's trenchant terms, "those who have theological objections to birth control are willing that destitution, famine and war shall continue till the end of time."

Two thoughts intrude themselves at this juncture before we ever come to an analysis of this current and increasingly popular argument.

The Idea Is Old

It is not new at all. Russell, Vogt, Sax, Pendell, Cook, Stone (there are many others) are but "upstart crows" decked in the feathers of old Malthus, nineteenth century Anglican clergyman, who seems first to have set fire to the imaginations of his day with his alleged discovery of a law that population, unless checked, increases in geometric proportion, while the means of subsistence increase arithmetically. Malthus naively (it would be said today) counsels what he called a "moral restraint," late marriages or celibacy or sexual abstinence, and cited as nature's automatic checks such calamities as pestilence, famine, war, and the like. The term sometimes used for birth controllers, neo-Malthusian, if polysyllabic and pedantic, does enjoy a certain fitness.

To be exact, not even Malthus who generally gets the credit is the author of the alleged law. Condorcet first proposed it and the evidence indicates that Malthus got it here through his father, a disciple of Condorcet. May we then propose instead an even more pedantic term? We would suggest the phonetic horror, "neo-Condorcetianism," since Condorcet quickly concluded from his new principle to the absolute necessity of birth control.

A second reflection. The conviction grows upon us more and more that birth control is being accepted simply as a dogma, and that in the pejorative sense of the term. We touched on this point briefly in the July '51 issue of THE PRIEST (p. 483) where we also referred our readers to Harold Moulton's study of natural resources, "The Controlling Factors in Economic Progress" as a constructive answer to this melodramatic prophecy

that the world will starve to death.

The conviction, briefly, is that today the arguments for birth control are quite secondary; the basic demand is that one accept birth control as an essential part of modern life, and then, if need be, set about devising arguments for its necessity.

This delightful psychological quirk or compulsion is often referred to as rationalization since it implies giving reasons good or bad for what one already holds to be true, come what logically may. It is the fashion these days to accuse Catholics of rationalizing, not reasoning; and, of course, the term is more often a debating device than a legitimate objection; a word freighted with emotional overtones.

Take this typical charge from the same Bertrand Russell: "There is little of the true philosophic spirit in Aquinas . . . If he can find apparently rational arguments for some parts of the faith so much the better; if he cannot, he need only fall back on revelation. The finding of arguments for a conclusion given in advance is not philosophy but special pleading." This from the "History of Western Philosophy"—in so many other ways an admirable book. Thomas Aquinas then "rationalizes" but does not reason.

We confess that we do not like the term at all since it is the kind of thing one hurls at any given adversary, a kind of verbal brick-bat, but we would maintain, this limitation apart, that birth controllers are guilty of it—guilty as hell. The shift from argument to argument, the appeal now to this alleged factor now to that, the summoning of the stubborn insistence on birth control as argument after argument collapses, these phenomena indicate not reason but a perverse and persistent kind of faith.

Leaky Arguments

So it is that the latest argument of the demographers fails to withstand analysis. The day will likely come when it will be rejected but something else will inevitably take its place. But now to the argument.

It is to the credit of Dr. Sax, quoted earlier, that he does pay some attention to the possibilities of increasing natural food resources. True, he tips the scales a bit towards his own side and is inclined to weigh his thumb, but at least he is aware that the world might do vastly more towards feeding its teeming hordes. We can only deplore with him the fact that "so long as the industrial nations must spend fantastic sums for rearmament there will be no surplus for a Point Four Program." Freedom from want, as are the other vaunted freedoms, is gravely imperiled while the world groans under the load in manpower and money, of arming to the teeth. The fact remains that the earth can sustain its population and that adequate means are now within the grasp

of science. The fact also remains, though there are many who will not regard it, that birth control is in no wise a solution.

This second point is of more immediate interest to us; in fact, has prompted this editorial comment. It was, after all, Malthus's essay on population which suggested to Darwin that nature was "red in tooth and claw," an over-all jungle in which struggle for existence left only the fittest. The bleak pessimism of the parson implied that the providing of more food meant eventually only more mouths to feed—an idea which has by no means perished with its author. As Dr. Cook puts it in modern phraseology, "Next to the atom bomb the most ominous force in the world today is uncontrolled fertility."

Controlling Fertility

The question arises, or should arise, what are the controls on fertility; the ready answer naturally enough is birth control. We were, accordingly, more than mildly pleased to have a representative scientist, Josue De Castro, chairman of UN's Food and Agriculture Organization, face head on the really basic question of the nature of the laws of fertility itself. We have heard entirely too much about artificial controls and by no means enough of the hitherto rather mysterious workings of nature herself in this matter. Dr. Castro's views will appear in a forthcoming book, "Geography of Hunger," to be published by Little, Brown and Company; we are indebted at present to an article which appears in Collier's, January 19, 1952. That the discussion has appeared substantially in Collier's with its enormous circulation in no wise dampened our enthusiasm. We salute Collier's for having performed a signal service to truth and humanity.

How necessary it was may in part be gauged from the fact that an oral summary of the article we made for the benefit of one of our medical friends came as something of a surprise to him. Unfortunately we cannot summarize the article in print, but it will suffice to underline Dr. Castro's thesis that the current overpopulation theory is the opposite of the truth: it is not overpopulation which causes hunger but hunger which causes overpopulation.

The idea was not new to us, thanks to Dr. Halliday Sutherland's "Control of Life" (Burns, Oates & Washbourne), which incidentally should be in every priest's library. Dr. Sutherland has a full chapter entitled "Does Nature Control Birth-Rates?" which he concludes with the observation, "By improved social conditions birth-rates fall of their own accord, but by the added use of contraceptives that natural fall will be so aggravated as to cause national extinction."

We shall leave to our readers

the pleasure of examining the case *in extenso* for themselves. Suffice it to say that the theory now appears well established both from the viewpoint of disinterested sociology and from the findings of laboratory research and animal experimentation.

Only let it be pointed out by way of conclusion that once more it can be shown two wrongs do not make a right: famine is not to be remedied by still another assault on nature. Natural law, a phrase more and more in men's minds these days as men themselves fall victims to the arbitrary whims of state planners, will be well worth the trouble of mature and serious investigation on the part of those who seek, despairingly, a way out.—G. J. G.

Taking Census

In trying to live up to the gospel text, "I am the good shepherd. I know mine and mine know me," the priest is somewhat puzzled as to how best to know his flock. Should he go around personally, and meet them one by one? That all depends on the size of his parish. Should he engage "The Parish Visitors," a group of Sisters organized for this specific purpose? Should he resort to the Holy Name Society and the Legion of Mary, and have their members help him?

We don't dare offer the specific answer, but we will say that in our reading we have found something which could well be the solution to the problem. Because "the Turks had a way for it." When in 1927 they took their first census, and accomplished the proceedings in one day, they did it by ordering the people to stay at home, suspended business and stationed armed guards in the streets. At 10:15 P.M. guns announced that the census-taking was over, and people could come out!—**Camillus.**

"It Depends on Whose Ox"

Our readers should be able to supply their own comment for the following note about the condition of the Church-State relationship in the United States.

Two weeks before the recent election, a political-campaign headquarters in New York city published a letter written to clergymen of that city by the Rev. Norman Vincent Peale, rector of New York's Marble Collegiate church. The letter, which urged ministers to support Joseph R. Hanley in the election, said, "As you know, Joe R. Hanley, a candidate for the U. S. Senate, is an ordained minister who has served his Church and State for almost 50 years."—**Cincinnati Catholic Telegraph-Register.**

Some Problems In Alcoholism

Our seminarians should know. . .

John C. Ford, S.J.

IT is unnecessary here to set forth the moral principles that govern the use of alcoholic beverages in general. The text books of moral theology generally give a fairly good treatment of this subject. Most of them fail, however, to distinguish sufficiently between alcoholism and mere drunkenness. They treat alcoholism as if it were a mere habit of drunkenness, instead of as a habit which has degenerated to pathological proportions.

But even in the treatment of the mortal sin of drunkenness there seems to be a somewhat unrealistic attitude — an attitude that fails to grasp the mentality of the drinker. The seminarian learns that only complete or "theological" drunkenness is in itself seriously sinful; and he learns perhaps that a man is not "theologically drunk" if he can find his way home at night. There is not enough insistence, nor clear enough ideas, on the objectively mortal sinfulness that often accompanies lesser degrees of inebriation. And I do not believe that the morality of the blackout is treated adequately anywhere.

Moralists say that a person who still has the use of reason is only incompletely drunk. But they also say that one of the signs of complete drunkenness is inability to remember what happened. They probably visualize a case of a person who is quite apparently drunk to those about him. But a person in a blackout has the use of reason, does not necessarily betray the fact he is drinking heavily, and yet remembers nothing the next day, e.g., he completely forgets that he kept an appointment and transacted important business. Some blackouts last for days. A doctor told me of performing a delicate operation on an infant (successfully) while in a total blackout.

The moral question is: Supposing the blackout could be foreseen, is it mortally sinful in itself thus to "mutilate" memory, though reason is otherwise substantially unimpaired? My opinion is that such conduct is *per se* mortal, because it is a notable and unjustifiable violation of the integrity of man's higher faculties. Obviously it will be generally mortally sinful for extrinsic reasons, too, e.g. damage done while in that condition.

Another point for discussion

The subject under discussion here is treated at greater length in Father Ford's "Depth Psychology, Morality and Alcoholism" (88 pp., $1.00, publ. Weston College Press, Weston 93, Massachusetts).

is whether the alcoholic's drinking is a sin of gluttony. Usually alcoholics in the later stages hate the taste of alcohol and do not drink it for pleasure connected with the sense of taste. Their use of it is like the use any drug addict makes of morphine. Psychologically the alcoholic's frame of mind is to seek oblivion. Both for this reason and because alcoholics literally "drink themselves to death" and deprivation of the use of reason is comparable to mutilation, alcoholic drinking might well be classed as a sin against the fifth commandment rather than as a sin of gluttony.

A False Emphasis

The result of the false emphasis on the idea of "theological drunkenness" is that the average seminarian leaves the seminary with a few vague, unrealistic, and perhaps misleading notions about alcohol. He knows that drinking is not a sin, that a man who can still tell the difference between right and wrong is not "theologically" drunk, and that a man who has an alcoholic problem should be given a good talking to and the pledge—if one can get him to take it; if not, the advice to "lay off the hard stuff."

Because their education in the fundamental problems of alcohol and alcoholism has been so meager, their frame of mind and general attitude is uninformed and immature. The sin of impurity is never funny to the newly ordained priest. But the sin of drunkenness is; and no one has calculated yet which of these sins causes the greater harm in our society, or how much of the former is a result of the latter. An appreciation of the problems of alcohol as they exist among our own people would lead to a more mature and discerning attitude.

The regard for total abstinence, too, seems to have suffered a good deal of deterioration during the past thirty years. This has been due in part to the noble experiment which led some to believe that total abstinence was to be an accomplished fact for everyone — accomplished by government fiat. But it is also due, I believe, to an unexpressed but implicit feeling among many of our priests that there is something Protestant, or Jansenistic about total abstinence. Certain non-Catholic temperance people believe that the use of alcoholic beverages is wrong in itself. This exaggerated view is naturally condemned by Catholic teaching.

But the practice of total abstinence from a supernatural motive is a part of the virtue of temperance. Total abstinence societies have the warm and explicit approval of the Church. The good they have accomplished in this country and other countries is hard to measure. In Ireland at the present time The Pioneers number 450,000 members (that is 10% of the entire

population), and in Southern Ireland almost 15% of the population. They have accomplished wonders in the sanctification of their members, in reparation for the excesses of others, and incidentally in preventing the spread of alcoholism.

Total Abstinence Is Self-Denial

But the propagation of these societies will not prosper as long as our own priests have a vague feeling that total abstinence is a Jansenistic or Protestant idea, and as long as total abstinence is associated in the popular mind with a rigid and unbending severity in judging the drinking habits of others. The fact is that the voluntary undertaking of abstinence for a supernatural motive is one of the finest practical means of exercising Christian self-denial. But the faithful naturally will not listen to exhortations to this type of self-denial coming from one who does not practice what he preaches. There is the real difficulty. There is no antidote like self-denial to the self-indulgence which degenerates into addiction.

The alcoholic problem confronts the priest so continually in his parish duties, in the confessional, in the parlor, in the parish visitation, that he should be prepared in the seminary to meet these problems. He should learn something about the problems themselves first, and then about the methods of handling them.

The pastoral counselling of alcoholics, the mistakes to be avoided in dealing with them, the strength and weaknesses of the pledge, above all the practical necessity and fruitful results of cooperating with Alcoholics Anonymous — all these are important points in the education of a seminarian today. They are at least as important as learning how to run a Holy Name Society, or a meeting of the Young Ladies' Sodality.

Of Course!

The itinerant preacher, making his rounds on horseback through the hill country, found one of his aged parishioners contentedly puffing a pipe on the porch of her shack.

Pointing an accusing finger at the offending pipe, the preacher asked: "Miz Wilkins, do you expect to be saved?"

"Yes, reverend, I do," she answered.

The preacher's voice rose. "Don't you know, woman, that the Bible says nothing unclean shall enter Heaven? How do you expect to go there with your breath smelling of evil tobacco?"

"Well, reverend," Miz Wilkins said between puffs, "when I die, I 'spect to leave my bref behind."

The Ounce Of Prevention

Lon Francis

Let's beat Blanshard to the punch

MOST of the larger cities in the United States have been visited by Paul Blanshard, who, as an agent of "Protestants and Other Americans United for the Separation of Church and State," delivers practically the same address everywhere, and incidentally gathers support for the POAU, a good collection for himself, and then takes the opportunity to sell his two books.

Usually Blanshard is invited by a group of preachers who have been receiving literature from the POAU office. This literature consists chiefly of reproductions of anti-Catholic sermons and addresses delivered by its own officers or by anyone else in the United States, and this is followed up by a monthly News Letter which now reaches the homes of the 175,000 ministers in the United States. The preachers, in very large part, carry this literature to their pulpits, embody the charges in their sermons, take it to their adult Sunday School classes, resulting in the actual mind-poisoning of most church-going Protestants.

Foments Distrust

What is the effect of it all? We have made very careful inquiries, and have had a great many letters from both Protestants and Catholics about it. Catholics tell us that they distrust their former friends who belong to the churches whose ministers brought Blanshard to the city. Protestants who belong to these same churches, tell us that they are afraid to look their Catholic friends in the face for fear that they may hold them responsible for not doing something to prevent the Blanshard appearance.

Now the character of every churchman who helped found the POAU, and the past record of everyone who is presently an officer of this organization, have been in book form for a long time — long before Paul Blanshard went out on his latest tour of cities from the Atlantic to the Pacific. After Blanshard does his harm and leaves for the next city on his itinerary, appeals come to OUR SUNDAY VISITOR for information, but the damage has already been done while it could have been prevented.

During the past two months it has been necessary for O. S. V. to run several large editions of a pamphlet exposing Blanshard, and three large editions of the 160-page book, paper cover, containing expositions of the organized enemies of our Church, have also been run off the press.

Use Radio Time

In many cities the local preachers have procured an hour

or more of radio time for Blanshard's talk, which means that it is not only the auditorium audience which hears it, but a very large segment of a whole state. It is impossible, therefore, to reach all who have listened to the slanders, misrepresentations and innuendoes, but to ignore these accusations is not a wise policy.

The Catholic clergy could procure radio time, and designate one of their number in the city to tell the truth to the same radio audience. That was done in several cities and since the reply was advertised in the daily papers, the priest (in several cases, the Bishop) has had a very large Catholic and Protestant listening audience.

We have transcripts of Blanshard's talk and could supply the right answers to any priest who would want to take the defense.

We have discovered that the priest can win his audience best by declaring in his opening remarks that he is not delivering an attack, but only a defense *against an attack* which was unwarranted, which was brought to the city by one who will not have to worry about the harm that he left behind. He should tell his audience that he will ignore the man after pointing out that he has had, for many years, L e f t - w i n g connections, and hence is not qualified to talk on the subject of Democracy; that he apostatized from the ministry within two years after he entered it to help spread the cause of Socialism and that, therefore, he is not entitled to the Christian pulpit.

After that the priest should only answer the accusations made by Blanshard without further mentioning his name.

Information Center Helps

This reminds us that there should be in every city at least one man, if not a unit, selected by the pastors jointly to contact the Right Reverend Monsignor Thomas J. McCarthy, head of the Bureau of Information of the National Catholic Welfare Conference, at 1312 Massachusetts Avenue, N.W., Washington 5, D.C. This very well-informed priest sends twice a month a letter to all Catholic Information Centers and would be very happy to send the same to local representatives of the pastors at nominal cost.

The Masons, the Christian Scientists, the Lutherans, the Methodists, the Jews and many other organizations, whom nobody is opposing, and who, in the aggregate, are fewer in numbers in the United States than Catholics, conduct national or state Bureaus of Information and Publicity. But we, against whom all these same people are organized, do practically nothing to present our own doctrine, practices, attitudes, to non-Catholics.

We have a splendid Catholic Press, with good coverage of Catholic homes, but it must be

remembered that there are 120,000,000 Americans who never see what appears in our own publications. Comments in our own papers and magazines on what might appear on the religious page of Life, Time, or Newsweek, or even in the sectarian journals, will reach only a small percentage of those who read the item with which we find fault.

We do not believe that advertisements explaining Catholic doctrine should appear in the daily papers because we know that where it has been done, preachers who often lack subject matter for a sermon, take them to their pulpits and tear them apart. The Supreme Officers of the Knights of Columbus now advertise chiefly in periodicals having a national circulation. That is all right, because it does not agitate the local preachers as much as it would if it appeared in the paper read by practically all of his people in his own community.

Cure vs. Prevention

The pound of cure, which we try to apply to the minds which have been poisoned, is not nearly so effective as the ounce of prevention would be.

Why not antecedently prepare the minds of the people of our local communities for the invasion by a stranger who has only the "currency collection" he will get as a motive?

You are aware how whole congregations of Protestants throughout the nation were engineered to send protests to President Truman at the time of the appointment of an Ambassador to the Vatican. The POAU saw in that a golden opportunity to send Blanshard out over the country with instructions to turn all his meetings into "protest" meetings, to fill them with jitters over the danger it would be to our "separation of Church and State" principle, and thus dispose them to support the POAU nationally. In most places blank checks, to be filled out against local banks, were circulated throughout the audience designed to support the office of the POAU in Washington.

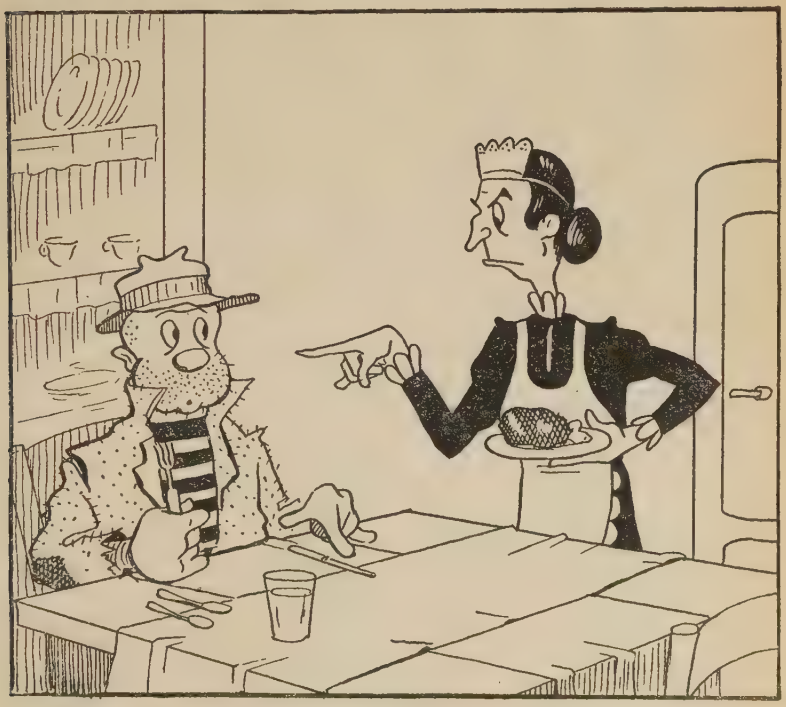
There are 75,000,000 people in the United States who belong to none of the churches. They do not like these promoters of dissension; their sympathy would be with us, the attacked, if we did more to inform them. They are usually unconcerned bystanders and having many Catholic friends, would be interested in learning whether half the things which they are hearing about the Catholic Church, the Catholic Hierarchy's effort to get s u p p o r t for parochial schools, to control the public school, are true.

We are hearing from many recent converts that they felt very kindly towards the Catholic Church for years before they called on a priest for instruction; that their procrastination was due to the fact that no Cath-

olic seemed to be interested in them, and they were sure that they would alienate many friends by taking the step without any assurance that they would find new friends.

Now everyone who reads this will agree with it, but no one feels that it is incumbent on him to do anything about it. If the clergy resolved to do something about it, they would discover that there would be no cause which the laity would support with more eagerness than that which makes for a better understanding of the Church by non-Catholics. We could cite dozens of instances where men of means have said that they would give generously to any cause which would bring their Church into a more favorable light, and remove from their non-Catholic friends the false impressions they entertain.

JULIE --- Or Housekeepers Are Hard To Get



"They're hiring down at the mill!"

The Tongue Is A Fire

Anselm Lacomara, C.P.

Some pointers on priestly calumny and detraction

"I DID like hell!" shouted in a harsh, angry voice, jerked heads around as if they had been yanked by a string. I stared across the crowded restaurant and was floored to see in a fellow-priest the author of that punch line. It was a most embarrassing experience, the quicker forgotten, the better . . . perhaps.

But do you think the incident should be forgotten? I don't. Why? Because I'm a priest and you are a priest and so is Father; and it isn't a slight matter when one of us so forgets himself in a public place as to use vulgar or profane language. What one of us does redounds to the credit or discredit of all of us. Father's careless habit certainly does the priesthood a disservice, even if people were capable of making the proper distinctions; which they are not.

Each of us has a special job to do in maintaining the good name of the priesthood. This is particularly true in the matter of speech, don't you think? Other things, such as alcohol and sex, may cause scandal from time to time, but they are so-called "big" things and authority is quick to crack down on the poor fellows who get involved. But speech is one of those "little" things we never notice until something happens to wake us up. Then is our face red!

It's So Common

We hardly ever notice our speech because nothing is so common or cheap as talk. We talk when we stay home. We talk when we go out. We talk shop and we talk about the weather. Sure we do because we are men and men are social by nature. Speech is God's gift to us for the mutual interchange of ideas. It is the sound of our thoughts. It makes little difference whether our speech is frivolous or serious, as long as it is in harmony with our surroundings and apt for the occasion. That is why we seldom crack jokes at a wake. On the other hand, social "get-togethers" would be pretty gruesome without their quota of pleasantries, stories, anecdotes and nonsense. Animated discussions on serious topics are likewise in order when we want to sit down for a real good "bull-session."

But what happens every once in a while? That one in almost every crowd, the gent's-room joker, seizes upon a lull in the conversation and begins with his usual approach, "Have you heard that one about . . .?" Then he makes with the filthy story or dirty joke. The first is followed

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by a second, and soon everybody's memory is amazingly refreshed with the result that before many minutes pass the atmosphere takes on the ripe aroma of an unswept barnyard.

The same situation often obtains in serious discussions. In the heat of argument and earnest mental excitement, God's Holy Name and the Name of Christ get tossed around. "Hell" and "Damn," to use a toned-down version, become frequent and supposedly forceful expressions. Those who venture to disagree with a particular point of view immediately receive a tainted ancestry, sometimes human, sometimes canine.

The picture is overdrawn, you say? I agree that it is slightly so; but in broad outline it is true, as most of us have to admit from personal experience. But, honestly, even if the instances in which this sort of thing occurs are few, don't you think they are too many when priests are involved?

Just transfer the scene to a house or a gathering away from the rectory or monastery. Build it up with lay people, men and women. Have Father among them. Is it likely that Father will then remember his surroundings and those to whom he speaks if he has developed the habit of carelessness in speech among his fellow priests? More than likely it will be a case of, "Close the door, Father's going to tell a joke."

See Father over in the sacristy some hot summer morning after a sleepless night. Give him a slight headache. Let the altar boys make just one miscue. Will Father check his tongue before it runs wild? I wonder.

At breakfast, if "Julie" spills his coffee or inadvertently vulcanizes his fried eggs, will Father's expression of annoyance be limited to a soft-spoken, mild-mannered, "Oh, fudge?" Hardly. Ingrained habits have a nasty and disconcerting way of sneaking out when we are under stress.

Indoor Sports

So far, this is true, isn't it? Harmful, too. But let's take a look at another aspect of the use of speech, something that a cynic once called the favorite indoor sport of the clergy. I mean discussing our fellow-priests. Perhaps our living in common, somewhat like the members of a family, or the common scope of our interests has something to do with it. We get tired of discussing the same old worn-out topics. After all, there is no thrill in being told that the neighboring Holy Name Society picked up three new members last month or that Father Predicator is going to conduct a mission in Brooklyn. But whatever the cause, I think it true to say, and I am sure most will agree, that we priests take too free a view in the matter of talking over the faults and foibles of our fellow priests.

St. James certainly had it when he said, "The tongue is a fire." Fire sweeps everything before it and leaves behind a mass of desolation. Twisted, blackened tree trunks, gutted houses, acres of ashes and human bodies lie in its wake. It can disfigure the most comely of faces and maim the strongest of bodies. If it remains unopposed it will wipe out all semblance of human habitation. It is almost the apotheosis of destruction.

The tongue is accurately likened to this destructive force in the damage it can do. The tongue can pervert minds and stain souls. It can rip and tear; it can inflict deadly pain; it can ruin a man's chances for happiness; it can break his heart; it can drive him from his home; it can turn his friends away from him; it can deprive him of his daily sustenance. It can even kill him. There are cases on record when it did.

If the tongue is allowed to run wild, "It sets on fire the course of life." The tiny flame of a whispered word oft repeated may well bring in its wake a shattered reputation and a broken life. Those little "have you heards" and "they say." Tiny sparks when they begin, these words set fires of enormous proportion causing damage untold. There is an old expression which runs, "Give a dog a bad name . . .," the implication being that the poor creature will never live it down but will spend its existence feared and mistrusted. I wonder how many of us ever think what it must mean to the poor fellow who gets a bad name among his fellow priests. Even as I write I recall how one of the grandest priests I ever met was roasted by a particularly searing flame. A couple of the boys did such a job on him in high places that he received his first pastoral appointment nine years behind his time. The damning part of it was that there was no truth in what was said of him. But that was not discovered until nine years later.

Like The Tongues Of Snakes

Somehow or other that reminds me of when I was a kid and used to visit the zoo. There was always something wickedly fascinating but, at the same time, disgusting about the snakes. I think it must have been the ceaseless activity of their forked tongues. The darned things never rested. The little, pink, flamelike darts seemed to have a life all their own as they whipped about restlessly searching for insects or other prey.

There are some human tongues just as disgusting in their activity. They whip about restlessly, never motionless, never still. Slyly, and sparing no one, they inject their poison by insidious means, a word here, a whisper there, a smug little smile at the opportune time, an indirect question, sometimes just

a grunt or shrug of the shoulders. The victim of this sneak attack does not even know that he has been poisoned until he receives a snub or the old cold-shoulder treatment from those with whom he was formerly on the best of terms. You've seen it happen, haven't you? I guess we all have.

It would be funny if it weren't so contradictory in the life of a priest. Isn't it laughable to hear the old familiar preface, "I don't want to be uncharitable, but . . ."? Then, figuratively, one takes the poor absent brother by the head, another takes him by the feet and they hold him over hot coals until he is done up brown. The contradiction is well expressed by St. James when he says of the tongue, "With it we bless God the Father, and with it we curse men who have been made after the likeness of God. Out of the same mouth proceed blessing and cursing." That hurts. It is pretty tough to realize that the same tongue which causes God to become present among men and so often promises to pray for the needs of others should be the same instrument which criticizes, utters unjust judgments, hurts in anger, whispers slyly, tears down character, and causes loss of honor. The blessings, I fear, may get drowned out in so much noise.

And did you ever stop to think what a beating this sort of thing gives our *esprit de corps* and how much it harms our efficiency as a group? Monasteries, rectories and whole organizations become snake pits. Suspicion, distrust, secrecy; angry, bitter, acrimonious language; avoiding one another and positive hatred among priests have resulted from failure to guard the tongue. And anyone who tries to bring order out of the chaos created is like Daniel in the lions' den: The lions pay no attention to Daniel; and, after a while, Daniel doesn't give a tinker's dam for the lions. So nobody does anything.

God's Mind

Now, I don't want to get "preachy" or give forth with sanctimonious piety, but unjust and uncharitable speech causes great personal loss in so far as it deprives us of holiness and a consequent fruitful ministry. Some of the strongest language in Scripture is reserved for sins of speech, so it seems that God takes a pretty dim view of it. He says, "Seek not to be like evil men . . . because their lips speak deceits . . . The detractor is the abomination of men . . . Have nothing to do with detractors; for their destruction shall come suddenly . . . A man that beareth false witness against his neighbor is like a dart and a sword and a sharp arrow." "The talebearer shall defile his own soul and shall be hated by all . . . The whisperer and the double-tongued is accursed . . . for he hath troubled many that were at peace . . . The stroke of the whip maketh a blue mark: but the stroke

of the tongue shall break the bones." "Six things there are which the Lord hateth, and the seventh His soul detesteth. . . A deceitful witness that uttereth lies, and him that soweth discord among brethren."

Certainly this matter of guarding the tongue is serious business, at least it would seem so from the foregoing quotations. We ourselves consider it serious too when we sit listening on Saturdays and other boxdays. In a case of real injustice we have no hesitation in imposing the obligation of restitution. As a matter of fact, there are times when we must impose the obligation. There are other occasions when we have to warn about the dangers of grave sin and the necessity of rendering temptation remote through a prudent avoidance of those persons who are given to gab. The reason behind such advice is to make people more pleasing to God and to help them save their souls.

Isn't it the same for us? Of course it is. Even more so because we have received more and God expects more of us. We are professionals in religion. But there is no sense in belaboring the obvious; we know what we should do.

We know all right; but it becomes hard when we find ourselves in the position to make a clever remark or a glib observation at another priest's expense. The old ego likes that sort of situation too much to let it pass. "Characters," too, afford plenty of occasions for slipping up on this matter. The proud character will tear down another's reputation in order to enhance his own. The busybody, old-womanish type of character will wander about, sniffing out the latest bit of juicy scandal, relaying it to anyone who will listen. The envious character will discover and impart injurious information just to knife another who he thinks is getting too much out of life. The jealous character will foment discord among brethren in order to have a friend all to himself. And, unfortunately, too many of us are willing to drink this stuff in as if it were nectar flavored with Haig & Haig. It is at such times that a little fundamental recollection on the eighth commandment will stand us in good stead and help us to practice the advice we so freely give to others.

What We Can Do

That old rule, "If you can't say anything good about a person, don't say anything at all," is still a pretty fine maxim. The only ones about whom nothing good can be said are in hell. And even they have the goodness of being. We could well imitate Joe Collins, proprietor of Collins' General Store, Mudville, U.S.A. Joe was never known to have a harsh word for anybody. Even when Jim Scragg, the town misanthrope, died, Joe was heard to remark, "You know, Jim was the

best darn whistler this county ever had." That really scrapes the bottom of the barrel. If you can't say anything better about a man than that he was a good whistler. . . Boy! But it goes to show that we can always find something good in a fellow if we look hard enough. As far as our priestly acquaintances are concerned, well, they usually have a nice shine and a pressed suit. We could at least give them credit for that. If they don't have even that minimum, we can always ask them to whistle. They may be pretty good.

Another thing we can do is refuse to listen. People who like to talk of others need a live audience. Talking to themselves doesn't help a bit. The unjust and uncharitable conversation seethes within them like an attack of indigestion. The pent up pressure must be released. If we would take our courage in both hands and refuse to supply a pair of willing ears, the tale-bearer and scandal-monger would soon grow weary of promoting a hopeless cause.

When all else fails, and this is hard even to write, we can just perk up and tell the offensive gentleman that we are not interested. If he is offensive in his stories, jokes or use of adjectives, we can simply tell him to clean it up, he is smelling up the place. (I wish I had courage enough to do it.) Such a mode of action is rugged and will probably backfire sooner or later; but there are times when it has to be done in the interests of justice. Orate, fratres!

Personal Conviction

To accomplish anything in this matter, each of us must stand firm in the conviction that he is personally involved; and we can all do that. If a situation exists which needs correction, (and don't you agree that this situation could be tightened up?) we have to look to ourselves first. If our own tongues are prone to wag at the wrong times or our own speech needs cleaning up, that must come first; or we might just as well keep our mouths shut when anybody else gets out of line. It is only when we are men enough to get to work on ourselves that we shall be in a position to carry a remedy to others who may need it.

Imposing a strict regime on the tongue is no easy task, but it pays off in making the priesthood esteemed and respected. When the priesthood is respected, Christ is respected; and that is always worth a maximum effort.

So, it might be a good idea for all of us to remember that the next time we go out. We represent Christ, even when the waiter does bring us the wrong order. The waiter can always take back a wrong order. It is rarely that a priest can take back his spoken word. The tongue is a fire, sure it is; but the priest's tongue should enkindle fires of divine love. Anything less is unworthy of it.

The Virgin Makes A Pilgrimage

Rt. Rev. Msgr. Wm. L. Newton

Increasing devotion to Mary: a success story

THERE is not always an accounting for the way in which certain devotions are accepted and take hold; and yet we know there must be some basis for the pious impulse. In the case of the "Pilgrim Virgin" we can trace the immediate impulse to the journey of the Virgin's statue from Fatima; but this does not explain the continuance of the practice long after that statue departed, or the springing up of the practice in places it never visited. Could it be that, without being fully aware of it, or perhaps through the *lex orandi,* we are seeing a re-enactment of the scene in Ecclesiasticus 24, 5-13?

There is recounted the origin of Wisdom in God, her issuing forth from His mouth to journey restlessly through the world in quest of a peaceful abode, and finally her adoption, at the Creator's direction, of Israel as her residence. The old Mass for the feast of the Assumption accommodated this passage to the Blessed Virgin. There is the pilgrimage, the conveyance of God's message, the visitation.

Reading on in this chapter of Ecclesiasticus to verses 26 to 30 we come upon a definition of the manifold blessings gained by those who come to Wisdom, or who receive her into their homes. And this seems to confirm the passage as ultimately the justification for the whole idea.

Whatever may be thought of this apologia for the devotion, there is at least one instance of it in which many of the details appear to be realized. This is a success story, not alleged as an argument but recounted as an illustration.

It begins with the conviction of two devout laymen, moved profoundly themselves by the revelations at Fatima, that a means should be sought of introducing that message into our Catholic homes in a way that would be both dignified and impressive. They agreed that this could be accomplished best by Mary herself, and they were led, naturally, to the idea of the "Pilgrim Virgin."

But from there on their scheme became their own. They prepared a statue of Our Lady of Fatima, attractively mounted in a cabinet and furnished with a covering for the journey. In the pockets of the covering they placed: (1) a pamphlet for each home, explaining the apparitions and revelations at Fatima; (2) a suggested ritual for the visitation, consisting of the family Rosary, the consecration to the Immaculate Heart of Mary, a

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prayer for the departure; (3) the procedure for advancing the Pilgrim to her next visitation.

Beyond this no special plan was devised for the continued progress of the Pilgrim, though much thought had been given the matter and some anxiety expressed. They resolved ultimately to entrust this aspect of the plan to the Blessed Virgin herself. With this confidence they first permitted the Pilgrim to visit the rooms in the parish school, and then placed her in the first family that made request.

Their confidence was not misplaced, for the pilgrimage has gone on for several months without encouragement or supervision of any kind, the Virgin visiting a different home each day, with the exception of no more than two or three days. The authors of the devotion are not only well pleased with this progress, they are convinced that Mary herself is guiding the whole affair.

Knowledge of the visitations is controlled by having each family mail a self-addressed postcard (provided in the cabinet) to a recorder, indicating the next family to be visited. This system also assures the supply of literature, so necessary to the purpose of the program.

But beyond this simple procedure the pilgrimage is entirely spontaneous. No announcement in church was necessary. Each family, regarding itself privileged to have entertained the Pilgrim, arranges for the next visitation and thus insures her uninterrupted progress; and in this way each has the satisfaction of knowing they have a part in disseminating the Blessed Virgin's message.

Growth of the Devotion

Further gratification and encouragement are found in the tendency the program manifests in the direction of growth. In the parish where it was initiated the requests for the visitation were so numerous that it was found necessary to secure another statue with the same appointments; and this second Pilgrim is meeting with the same continuous welcome. Three other parishes have adopted the program. In two of these, likewise, the one Pilgrim was unable to satisfy the demand, and in each case a second has been sent on the pilgrimage. The third has only of late begun the devotion but will, in all likelihood, be looking for its second statue.

In all of these instances the statue, with its appropriate equipment, has been furnished by the men who designed the program; and in each also the same procedure is being followed. They are prepared to furnish this material to any parish or organization desiring to sponsor the program, asking only the bare costs.

It is not possible to attempt an enumeration of the spiritual fruits of the program; these must be left to the workings of

grace. And yet there are many indications of blessings accruing from it, and many reasons for thinking that its benefits will be considerable.

For one thing, the primary purpose of the undertaking, i.e., the introduction of the Fatima story and its revelations into our Catholic homes, is being admirably achieved. Most of the families visited by the Virgin had only a faint idea of Fatima and its meaning; now they acknowledge the seriousness and the urgency of the revelations. In most instances the visitation has promoted a measure of enthusiasm for the cause, and a desire to spread the knowledge of this divine warning.

Further, the very fact that so many families are kneeling for the recitation of the Rosary, and with some solemnity dedicating themselves to the Immaculate Heart of Mary, is in itself an augury of great and perhaps permanent spiritual good. The Pilgrim is known to have been welcomed into several homes where previously there had been little evidence of religious interest. She could hardly take her departure from such a situation without leaving a blessing behind her. It has also been remarked that many individuals have, after entertaining the Pilgrim, manifested a changed point of view, if not a change of heart.

Not the least good arising out of this whole experience seems to be its encouragement to a healthy form of Catholic Action. The program was originated and planned by laymen who consulted with their pastor on all details. But it has stirred up the laity to a consciousness of their own responsibility in a matter of such eminent importance; and how well we know the futility of even a divine revelation unless the people cooperate. In addition, this stimulation is felt not by individuals, but by families; and the possibilities in this direction are sufficient to set us dreaming.

"Que?"

An ex-G.I. spent the latter part of the war years in Paris. Home in New York he opened up a candy store, putting up the sign: **"Ici on parle Francais."**

Years passed with his customers talking just plain American, until one day an excited and very much homesick young Frenchman burst in.

"Who is it?" he demanded joyfully, "that speaks French here?"

Lifting up his eyes from the packet he was wrapping, straightening his tie and blushing all the time, said our linguist: **"Je!"—Social and Personal.**

To Give Or Not To Give

The cadger, the truckler,
the floater, the sponger . . .

Finan Lancaster, O.F.M.

NOT so long ago a young priest stood on a corner waiting for a bus when a quietly dressed man sidled up and wheezed intimately, "Say Father, yuh wouldn't have a dime for a sandwich, would yuh?" The young Levite hesitated, saw the look of pained entreaty accompanying the request, and handed over a quarter.

The fellow mumbled his thanks and shuffled off down the street, and the priest, gazing somewhat doubtfully after him, somehow had the notion that the restaurant was up the other way.

To give or not to give, then, that is the question. Whether 'tis nobler in the mind to suffer the slings and arrows of outraged freeloaders or simply to hand over the dime—that is the question.

But what is the answer?

We could say almost dogmatically that if the genuiness of the appeal is assured then, *ipso facto,* one reaches. But what raises the hackles on one's wallet is the somewhat almost intuitive knowledge that one is being taken, that one is after all only contributing to the coffers of Johnny Walker, Calvert, Schenley, et al. And so the question remains, how tell the genuine from the ersatz, the gold from the gilt?

Shakespeare had Polonius dismiss this airily enough when among other things he told Laertes to neither borrow nor lend. It was easy enough for Polonius to advise Laertes against handouts, but then Polonius never had to wear a Roman collar, and especially on a bus corner. Besides, Polonius could always discourage the corner leech with his nasty little bodkin, and perhaps for that reason it's unfortunate that the public dirk has since become passé.

It might be well then, were we to consider briefly the man behind the extended palm, to give him at least a cursory probing which might help us in arriving at a feasible solution. And when we turn to make our appraisal, surprisingly enough we find sort of an aristocracy among the macadam mendicants that one ignores only at his peril.

The Cadging Type

On the top rung of this hierarchy is the Cadger. Well dressed and usually sporting only a slightly bedraggled boutonniere, the Cadger can do more to one's emotions with just a wring or two of the hands than most practitioners of the art can do

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Father Finan writes from St. Anthony's Friary, Butler, New Jersey.

with an hour's pleading. He's as much in need of a sandwich as a young curate is of zeal. Hardly daring to venture over a sibilant whisper, he manages to convey to you, nevertheless, that it was only by the grossest quirks of fate that he is where he is and you are where you are.

But the hallmark of the Cadger, easily noticed after he sees you're ripe for plucking, is his oily innuendo that seeing as how you have been honored by his signal attention, surely then, you'll not have recourse to the usual pittance, will you? You'll not offend propriety with the profane clink of coin upon coin when the soft rustle of green is much more becoming the gentleman, will you?

When the Cadger does this he gambles that the one he is dealing with is in at least the illuminative stage. But if, on the contrary, the Cadger has misjudged and has run smack into the purgative stage, he will readily realize his folly.

The Truckler

Only slightly lower in the hierarchy is the Truckler. And while some would insist that the difference between the Cadger and the Truckler is merely logical, and others that it is real, it is hardly the time or place to splinter metaphysical lances. Instead, we'll content ourselves by admitting that difference which makes a Cadger a Cadger and a Truckler a Truckler.

Lacking the suave urbanity of the Cadger and slightly street-beaten, the Truckler is still a tactician of no mean proportion.

And like any good infantry man he makes a thorough reconnaissance of his objective before the attack, or perhaps what might be a more fitting analogy, he is not unlike the fighter plane which makes two or three passes at a bomber before coming in for the kill.

And so it is that he makes his first treacherous pass from six o'clock. Treacherous, because here, unlike the heavy bomber, you have no tail-gunner to fend him off with a nasty burst or two, and hence he has successfully given you the once over and is lost in the crowd ahead before you quite know what happened. Then, realizing that he has you slightly befuddled, he quickly makes another pass from nine o'clock low when he suddenly pops out of a subway entrance to your left and there he is. But when you've swiveled around again he's up, over and gone.

Practically sure now that he has you at his mercy but just to make assurance doubly sure, he almost immediately makes a pass from three o'clock high when he darts at you from the innocent doorstep of a dry goods store to your right. But when you pivot around he's gone.

Then finally, when you see his head bobbing straight in at you from twelve o'clock, you know

he's coming in for the kill, satisfied that you're a gone gosling.

But his staggering coup-de-grace, his own peculiar masterpiece is the virginal surprise on his face as he looks up and lo and behold, there you are! "Why Father!" he says. And you, quite lost in the wonder of such artistry, humbly pay up.

The Floater

The disintegration is rapid as we go down the scale. For we come now to the Floater.

In most circles the Floater is regarded simply as an unvarnished hobo. And while conceivably a good coat of varnish wouldn't do him any harm, still, there is about this flagstone idler a note that isn't too lightly dismissed.

Scorning subterfuge, the Floater holds no brief with the preliminaries as practiced by the Truckler. So much so that the Floater's own peculiar brand of panhandle ethics is not above a certain bit of ingenuousness. For even though he knows he has every right in the world to be taken for what he is right now and not for what he has been, still, he has the further assurance that in you this beautiful abstraction will receive actual being. So, fully aware of this, he walks up to you and says simply, "Hi ya, Father, y'got a nickel?"

Note the simpleness of the dove in his approach, but mark you also the wiliness of the fox. Because when he makes his appeal he (1) generally looks at you with the eye of a Dismas, by which you, because of your heritage, are rendered quite helpless and (2) he asks for the modest sum of a nickel which is a deliberate psychological understatement and precisely because it is just that you hand out anywheres from five to ten times the amount asked.

The Sponger

But on the lowest rung is the Sponger.

With the aplomb of a Major Hoople and the crass impertinence of a One-Eyed Connolly, here you simply waste your time with dark hints. For the Sponger is as impervious to advice or correction as the Faithful to a second collection. He is, however, vulnerable to this extent. He simply cannot brook the ghastly idea of work. Indeed, once when a priest brashly suggested to a Sponger that he return with him to the rectory to do a little work, he positively blanched.

If you happen to run into the Sponger early in the morning, he most likely will look like something that came out of the business end of a hamburg grinder and probably will be about one remove from the shakes. But perhaps even less to be desired is running afoul of the Sponger in the middle of a crowd. And if you, in order to avoid a possible scene, hastily

press a dime or two in his grubby paw, then as the English are wont to say, "You've had it." For the Sponger shrewdly sounds out this bit of Milquetoast in you and quickly ups the ante: "Say Fadder, ya' ain't got two bits more, have you?" The inflection in his voice is unmistakable and implies that if you haven't the extra two bits you'll wish you had by the time he gets through with you.

If you do find yourself thus enmeshed with the Sponger, you might revert to your animal nature, take off the collar and give vent as Spencer Tracy did in the movies years back. But that was Spencer Tracy. Besides, professional asceticism and graceful fisticuffs hardly go together. So somewhere, out of someone's prayers, you dig up a smile and the extra two bits and give it to the Sponger. And the Sponger —even though you're smiling— quickly scuttles away. Because Ben Hatfield smiled the same way when he shot Lem McCoy.

Still With Us

But now that we've scanned the opposition, are we any nearer the solution than before? Unfortunately, like the burr that's been picked off the sleeve, thrown away only later to be found on the leg of the pants, it's still with us.

We could probably dismiss the fellow with the cold surety that it's only the wherewithal for a snifter or two that he wants. But the trouble is, it's this same surety that later on nags and itches.

And quite strangely enough if we shell out, muttering in our beard with the almost dead certainty that it is the snifter that he wants, it's quite paradoxical the sense of complacency that results.

After all, there is a certain congruity between you and him. One might conceivably be a professional beggar and therein lie ramifications. But the other— and there are no ramifications— is a professional giver. And even if, in the long run, you prove to be the easiest kind of a mark, that's all right too. Because that, as you well know, is a legacy all your own.

Church Contributions Hit New Peak

Annual contributions to 48 Protestant church denominations in the United States have topped the billion-dollar mark for the first time.

Dr. Harry S. Myers, acting head of the stewardship department of the National Council of Churches of Christ in the U.S.A., said giving to the churches last year totalled $1,001,574,371.

The Shrunken Sanctuary

There should be room to say Mass!

Architect Anonymous

IT is not uncommon for priests to attend sacred functions and find themselves relegated to the church pews for the duration. This is quite usual and understandable for the funerals of city priests which are largely attended. It should certainly not be the case for average marriages, funerals of parishioners, holy hours, Forty Hours and similar occasions.

Nor is it unusual, on special feasts, for the gospel procession to end after two steps with the subdeacon's back against a prie-dieu or the pedestal of a statue. It may be necessary for altar boys to squeeze through the narrow aperture between the bench and the altar steps or between the altar and the credence. Deacons have been known to slip off their proper step and celebrants to find the footpace to small for decorous genuflection. In extreme case, the servers must kneel sideways to keep from sticking their feet through the altar rail.

Although these are horrible, yet not too rare, examples, it can hardly be disputed that the average sanctuary is too small. It may be too small in depth or too small in width. Or it may be both. And here again, the cause is quite often the usurpation of available space by seating to an extent not justified by the total floor space of the edifice. To this must be added the inordinate desire for three altars in a church that does not justify more than one.

There is no requirement that you have to have three altars in a church: one will suffice; two are ample. That would leave the un-altared side free for a shrine. And here it would be well to remember that you should not open all available footage to the donation of miscellaneous statues. Given time and pious rivalry, any sanctuary can come to compete with the Hall of Statuary in the Nation's Capitol. But the church is probably not that big.

Speaking of altars and space-saving, the dimensions of the altar should be in keeping with those of the church and sanctuary. A 9' altar in a 25'-wide sanctuary is relatively oversize and bound to crowd the space. When this is aggravated by leaving a passageway behind the altar for communication from one sacristy to another, the effect is worse. Incidentally, this arrangement saves little in construction cost and makes the Holy Place a thoroughfare. Ask the priest that owns one.

Some floor space can be saved by placing the statues on brackets or half-brackets instead of

floor-based pedestals. Corner locations also help to clear the deck. And, in some plans, side-altars may be set facing the sanctuary instead of the nave with added room to the sanctuary proper. All this will help to leave room for the bench, the credence and a number of prie-dieux (we took French!) for special occasions.

Keep The Footpace Ample

But this space is not to be enlarged at the expense of the footpace. Even the most upright genuflection is excluded by too narrow a platform, with the result that the celebrant must sidewheel or reach back for the second step. Steps, too, must be wider than those of the average stairway, since one of them must serve for the deacon's platform. Many an architect doesn't know this and the building pastor, long past his active deaconhood, can easily forget it.

If I am not less correct than usual, the footpace should not extend beyond the width of the altar. Servers serve from the step below. Objections and adjustments for small-size servers are mostly lazy substitutes for proper training of acolytes. The too-small fry should be restricted to torch-bearing and medicated for thyroid deficiency. When the footpace carries no side extension, the ends of the altar cloth can be full length and still not soil from contact with the floor, saving linen, laundry, and liturgy.

We have never favored boys' benches at the rail. It seems better to keep them in choir position at the sides where this can be done. Most rails are the spoked type that either reveal the motley array of acolytic footgear or permit the communion cloth to absorb a good soiling from the soles with which it comes in contact. Moreover, with even a single step elevation, the boys form a visual barrier between the congregation and the service, especially when they stand. But if you must have benches, have them made so the adolescent feet and legs can go under them and not require added floor space for every knee action.

There are other space-wasters in sanctuary construction. But some of them are due to the placement of sacristies and doors and can be better treated when we get to those items and the principles of how best to bungle them. These few offerings about the sanctuary will help. With them, the church builder may be able to prostrate on Holy Saturday without either crawling half-way up the altar or sticking his feet through the sanctuary gateway. He might, though this is optimistic, be able to make three genuflections (without much of an intervening step) at the Adoration of the Cross on Good Friday. But perhaps that is too much to expect in view of the all-important seating capacity and the building cost per cubic foot.

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

MARCH, 1952

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Detective
Apache Kid
Black Magic
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Exposed
Diary Loves
Fight
Fight Against Crime
Girl Comics
Guilty
Headline Comics
High School Romances
Journey Into Unknown
Love Adventures
Love at First Sight
Love Confessions
Love Memories
Lovers
Love Experiences
Love Romances
Love Tales
Man Comics
Mystic
Police Comics
Private Eye
Real Clue
Real Love
Romantic Adventure
Romantic Confessions
Romantic Love
Strange Worlds
Suspense
Tales from the Crypt
The Perfect Crime
Top Love Stories
True to Life Romances
True Secrets
Two Fisted Tales
Two Gun Western
Wanted
Witches Tales

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
As They Reveled
Bubu
Call Her Savage
Cry Tough
Dangerous Love
For a Night of Love
Geraldine Bradshaw
Home to Harlem
Hope of Heaven
Judie Greenway
Kept Woman
Line on Ginger
Madam Is Dead
Nigger Heaven
Ninth Avenue
Perversity
Possess Me Not
Song without Sermon
The All-American Fiction Reader
The Chastity of Gloria Boyd
The Collected Works of Pierre Louys
The Woman Aroused
Untamed Darling
Woman and the Puppet

BANTAM PUBLICATIONS

An Affair of State
Angel's Camp
Anna Becker
A Room on the Route
A Rage To Live
Bright Feathers
Low-down
Scottboro Boy
So Many Doors
The Chinese Room
The Strange Woman
Thieves Market
What Makes Sammy Run

DELL PUBLICATIONS

Crosstown
Diamond Lil
Gone to Earth
He Had Three Love Affairs
The Sunnier Side
To a God Unknown
Untamed
You Play the Black and the Red Comes Up

GOLD MEDAL PUBLICATIONS

A Man of Parts
Bargain in Blood
Cassidy's Girl
Cocotte
Crockett's Woman
Curtain Never Falls
Death for Mr. Big
Find This Woman
Fires That Destroy
Gay Ghastley Holiday
Get Out of Town
Hell-Bent For Danger
Hill Girl
House of Flesh
I Have Gloria Kirby
I'll Find You
I, Mobster
Judge Me Not
Murder for the Bride
Saratoga Mantrap
Satan Is A Woman
Shanghai Flame
State Department Murders
Stolen Woman
The Brass Cupcake
The Chinese Keyhole
The Decoy
The Devil's Mistress
To Hell Together
The Killer
The Sure Thing
The Tormented
The Violent Ones
The Unpossessed
Thunerclap
Westport Landing
Weep for Me
Women's Barracks

LION PUBLICATIONS

All Thy Conquests
Arena of Love
Dark Tunnell
How Sleeps the Beast
Spring Riot
Slight Case of Scandal
The Big Nights
Trouble Follows Me

PERMA

The Well of Lonliness
Unconquered

POCKET BOOK PUBLICATIONS

Big as Life
Combat
Did She Fall
Face of a Hero
Freud, His Dreams and Sex Theories
Nana
Sexual Feeling In Married Men and Women
Skin and Bones
The Bishop's Jaegers
The Glorious Pool
The Hepburn
The Man with the Golden Arm
The Night Life of the Gods
The Sexual Side of Marriage
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Adios O'Shaughnessy
Awake to Darkness
Campus Town
Her Life to Live
It's A Free Country

Please Send Me Absolutely Free
Season For Passion
Soldier's Daughters Never Cry
The Magnificent Courtesan
The Spring of Love
The Traitor
The Wolf That Fed Us
This Woman Is Mine

PYRMID PUBLICATIONS

Madeline
Roadside Night
Sinful Cities
The Divided Path
The Shame of Mary Quinn

RED CIRCLE PUBLICATIONS

Affair
Art Colony
Blondes Are Skin Deep
Cage Me a Peacock
Glass Lady
Joy Street
The Savage

SIGNET PUBLICATIONS

Appointment With Fear
A Swell-Looking Gal
A Woman in the House
Country Place
Devil in the Flesh
Forever Amber
God's Little Acre
House in the Upland
I. O. U. Murder
I Should Have Stayed in Bed
I, The Jury
Journeyman
Judgment Day
Kitty Foyle
Knock on Any Door
Meg
Memory and Desire
Nature Son
Night Unto Night
One Lonely Night
Prettiest Girl In Town
Pylon
Sanctuary
Serenade
Shriek With Pleasure
Tale of Poor Lovers
The Future Mr. Dolan
The Daughter
The Golden Sleep
There's No Home
The Runaways
The Sheltering Sky
The Short Cut
The Sling & the Arrow
The Woman of Rome
The Young Lions
This Very Earth
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE NOVELS AND BOOKS

Artist Model
Sexual Behavior of Unmarried Women
Street Girl
Thrill Me Suzy

MAGAZINES

Actual Romances
Amateur Screen and Photography
Amazing Detective
Army Fun
Army Laughs
Art and Camera
Art Photography
Authentic Detective
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Broadway Laughs
Buddies
Candid Photography
Cartoon Humor
Charley Jones Laugh Book
Cheers
Comedy
Complete Detective
Color
Crime Detective
Crime Exposed
Daring Detective
Detective Book Magazine
Detective World
District Attorney Detective
Dolls and Gags
Eye
Eyefull
Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Film Humor
Flirt
Focus
Front Page Detective
Fun Parade
Gala
Glamorous Models
Good Photography
Headquarters Detective
Hit
I Confess
Joker
Jubilee
Laff
Laff-Annual
Life Romances
Line-Up Detective
Love Diary
Male
Man To Man
Modern Man
Movie Spotlight
Mr.
My Confessions
My Romance
National Detective Cases
Nifty
Night and Day
Our World
Pace
Pack of Fun
Paris Life
Peep Show
Personal Romances
Photo Arts
Photography Workshop
Picture Follies
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Real Detective Cases
Real Story
Real Western
Salon Photography
Secrets
Sensational Detective Cases
Sexology
See
Show Girls
Sir
Smash Detective Cases
Sports Action
Sports Fiction
Stag
Special Detective
Sunbathing
Sunshine & Health
Tan
Ten True Crimes
The Girl Friend and he Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crimes Detective
True Crime Cases
True Life Detective Cases
True Police Cases
21-The Magazine For Young Men
Uncensored Detective
Underworld Detective
Wink
Wit and Humor
Whisper
Your Psychology

List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill. Edited by the national office of the N.O.D.L.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Is a reserved sin the same as a reserved censure?

No; a reserved sin as such is one which the proper authority reserves for absolution to himself without censure ("peccatum reservatum"). If a censure of excommunication is attached to a grave sin and reserved to higher authority, the absolution from the censure is directly reserved, the sin secondarily, e. g., abortion, marriage before a minister. These are reserved *censures.* There is a diocesan reserved sin in very few dioceses, so far as I know. Canon 900 deals with reserved *sins,* not reserved *censures* (C. of Interpretation, Nov. 10, 1925). The reserved sin as such (without reserved censure) ceases to be reserved quite easily by the principles in Canon 900.

What are some good books on "The Life of Christ"?

Fouard, Prat, S.J., Ricciotti, LeBreton, S.J., O'Brien, O.F.M., etc. Our people should be exhorted to read the Gospels and also a "Life of Christ."

May Bishops by indult allow students to read books which defend atheistic Communism?

No — Bouscaren II, p. 30. Books of this type are forbidden by Canon 1399, sc. 2. They aim at destroying the foundations of religion. Books *explaining Communism and its dangers,* of course, may be read.

Must an "Irremovable Pastor" pass a competitive examination today by law?

See Canon 459, sec. 4. This *competitive* examination was abrogated by Rome on June 25, 1931. But the ordinary examination in Canon 459, sec. 3, is obligatory for all pastors getting their first parish (cf. Can. 459, sec. 3; C. of Interpretation, Nov. 24, 1920; Bouscaren I p. 247 ff).

Is it correct to say that local mean time in a particular city is always the same, while local true time varies throughout the year? (Can. 33)

Yes, it is correct. In San Francisco, for instance, the *local mean midnight* is always 12:09. We have always nine minutes after standard midnight. But in this city on some occasions *local true time* is slower, sometimes faster than local mean time, e.g., on some days it is 12:12, 12:15, 12:20, 12:23, but again it is 12:01; 12:02, 12:04, 11:53, 11:57, 11:58, 11:59, etc. (cf. Patterson and O'Donnell, "Midnight Calculator," Box 9607, Philadelphia, Pennsylvania). Some examples of *local mean time* (midnight) in certain cities: Sacramento 12:06, Los Angeles 11:54, Salt Lake 12:27, Reno 12:00, Fresno 12:00, Portland, Oregon 12:10, Seattle 12:09, Boise 12:44, Helena 12:28, Tucson 12:23, Cheyenne

12:00, Bismarck, 12:43, Fargo, 12:27, St. Paul, Minn., 12:12, Minneapolis 12:13, Duluth 12:-08, Chicago 11:51, Detroit 12:32, New York 11:56, Boston 11:45, etc. In the "Midnight Calculator" many smaller places are given with local mean and local true time. My time is up! (C. of Interpretation, May 29, 1947—A. A.S. [391, 373].

Can an Oriental Catholic change to the Latin Rite or vice versa by permission of the Bishop?

No; only by permission of the S. C. of the Oriental Church—not even the Apostolic Delegate may allow this (S. C. of the Oriental Church, Nov. 23, 1940). A wife may change to the rite of her husband according to Can. 98, sec. 4.

Can we prove by the New Testament that priests and Bishops differ in power?

Not well by the Scripture alone. "Presbyteri" and "episcopi" are not clearly distinguished in the New Testament. We must follow the guidance of **Tradition.** St. Ignatius of Antioch, for example, who died a martyr about 107 A. D. mentions Bishops, priests and deacons. He presupposes one ruling Bishop. All should obey the Episcopus. (Herve, "Manuale Theol. Dogmaticae" I, n. 371-380 and IV 396 ff.)

Must students of philosophy and theology follow all the opinions of St. Thomas?

No; there is room for difference of view on some questions. Pope Pius XI (Encycl. of the 29th of June, 1923) taught that the regulation of Can. 1366, sec. 2, should be observed—we should teach according to the "Method, doctrine, and principle of St. Thomas." But he added: "In those matters in which there is a division of opinion among the best authors in Catholic schools no one is to be forbidden to follow that opinion which seems to him to be nearer the truth."

Pius XII in his address to the clerical students in Rome on June 24, 1939, insisted on the greatness of St. Thomas as our teacher and guide in avoiding modern errors. But he said: "Let there be free discussion of points on which reputable students of the Angelic Doctor commonly argue . . . let there be no encouragement of useless dissensions." The argument from authority is the weakest in philosophical matters. Reasoning is the method. The Church can condemn philosophy opposed to Revelation—for example, agnosticism.

If a man or woman is surgically sterilized is there an obligation to submit to another operation in order to restore the power of fecundation?

In practice, no. It is very difficult or impossible to restore the power in most cases (Theological Studies, 1944, p. 141 ff).

Why is our preaching in general not more effective than it actually is?

That there is much dissatis-

faction is painfully evident. Here are some reasons for our failure in many cases to preach more effectively:

a) We are not holy and zealous enough. St. Bernard said that many preachers are mere channels of doctrine, but not shells holding the doctrine in their hearts and lives and overflowing with the divine message—full of the Gospel truths.

b) Because of insufficient thought and care in preparing.

c) Too many announcements and no time for solid instruction.

d) Vague general talks that hit nothing — "The same old thing in the same old way."

"Preaching is an art, not a mere chore, but to the congregation it is often a bore."

e) Big words and abstract expressions—not concrete enough.

A modern congregation needs more than the simple talks given in Catholic rural districts years ago. Today people require enlightening answers to questions and encouragement in the practice of the Faith in a world that is strongly secularist. We should cover a wider range of subjects in dogma, moral, liturgy, and so on, in the course of the years.

f) The weak or low voice does not carry, and the acoustics are poor in some large churches. Also there is indistinct enunciation, reading from notes, etc.

g) Don't talk on several subjects at once. Be particular.

A hospital is located in parish "X" but Catholics from outside the parish are brought to the hospital. Who has the responsibility to give Viaticum and Extreme Unction?

The pastor (or assistant) of the territory where the hospital is, even in case of non-parishioners (Canons 848, 850, 938). All other priests may function there only in case of necessity or with reasonably presumed permission (Vermeersch-Creusen, II, n. 114). If the Bishop appoints a residential chaplain in a large hospital the pastor is free from the obligation of attending many sick calls. This is a necessity in bigger cities.

Preaching

A young clergyman who was to deliver his first sermon came to British Prime Minister Disraeli for some pointers on public speaking.

"It's not so much what you say that counts," cautioned Disraeli. "It's how long it takes you to say it. If your sermon lasts an hour you will never be heard of again. If it lasts 30 minutes, your parsonage will snore. If it lasts 15 minutes, you may eventually become a success. But if you preach for 5 minutes only, you will be a bishop in 3 years."—The St. Louis **Post-Dispatch.**

Letter From Cardinal Tien

St. Mary's Mission House,
Techny, Ill.

Die 14, Jan. 1952

Excellentissime Domine!

Pulchrum calendarium ab Excellentia Tua missum cum gaudio accepi. Multas gratias Excellentiae Tuae ago pro memoria. Deus bonitatem Tuam remunerare dignetur.

Visus oculorum nondum perfecte mihi restitutus est. Quamvis cataract remotum sit e sinistro oculo tamen pelis ut tenuum velum remansit ita ut visus obumbretur. Die 15 hujus mensis ibo in Good Samaritan Hospital ad subeundam quartam operationem.

Circumstantiae Ecclesiae Sinarum de die in diem pejores sunt. Rev. Dominus Petrus Sun rector seminarii minoris in Peiking occisus est, et multi ex meis sacerdotibus missi sunt in Menchowriam ad serviles labores. In hac persecutione sacerdotes et fideles sunt fortes. Illi preferunt multa pati immo mori pro Christo quam nationalem ecclesiam construere et separare a Sancta Sede. Oretis, quaeso, ut Deus hos carissimos milites Christi consolet et in firma fide conservet.

Tandem iterum gratias agens, meque precibus Tuis commendans remaneo

Excellentiae Tuae
addictissimus in Xto
✠ Thomas Cardinal Tien

Sermon Suggestions

March-April ✠ *J. F. Noll, D.D.*

Third Sunday In Lent

March 16, 1952

Bring Our Nation Back To God

DOES the world need Lent? That is only another way of saying: "Is repentance, penance, reparation, a return to God of nations and individuals, necessary?"

The daily press is chiefly occupied with reports on crimes committed by individuals, such as murder, suicide, burglary, political dishonesty, gambling, offenses against chastity; also, of course, with wholesale murder in wars, with the recording of lying propaganda, carried on not only by the Soviet Union, but by all sorts of organizations; with falsehoods, with schemes and plots to fleece the innocent and unsuspecting.

Another section of the press, with diabolical purpose, is devoted to attacks on the moral law, and to the presentation of evil to youth as something good. This means, of course, that our nation is not on the side of God; it means that it is difficult to preserve a delicate moral sense amid all this reporting of evil.

Some Thoughts To Develop:

Now let us analyze our population in respect to religious and moral practice. One-half of the entire American citizenry is unattached to any religious body, seldom sees the inside of a church, places the divine religion on the same plane as the human, and concludes, since they are contradicting one another, that they are probably all wrong. The minority of our citizenry is organized to destroy faith in God and to promote atheism. Another minority, particularly through a vicious press, promotes very zealously a campaign against virtuous living. The rest of our citizenry belongs either to the Catholic or to one of the Protestant churches.

Theoretically, the 200 Protestant denominations combined have a little larger membership than the Catholic Church. But practically there are twice as many Catholics who go out for public worship on Sunday as Protestants. The latter have been chiefly instrumental in poisoning the American populace against the Catholic Church by falsely charging her with beliefs and practices to which she does not adhere or by misrepresentation of her beliefs and practices.

All those who call themselves Christians should be united in a common fold against all the forces of evil, but they are not.

The Catholic particularly, on whom God has spent more love than on all others, should not remain separated from Him a single day, should be courageous and zealous in making Him known, should apply to himself the lessons of the passion and death of Christ. He should be different from all other people even if only out of gratitude to God. This gratitude should manifest itself not only by personal loyalty, but by works of reparation in behalf of those who are agents of the devil, even if "they do not know what they do."

Could you ask for stronger arguments for the infinite malice of sin, the infinite value of your soul, the preciousness of grace, the need for the observance of God's Commandments than the argument of Good Friday? Every Catholic should regard as directed to himself the words of Jesus to the people of Corozain and Bethsaida:

"Woe to thee, Corozain! Woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long since in sackcloth and ashes." (Matt. XI, 22)

"The prayer of the just man availeth much." Therefore prayers, repentance, and firm resolutions of amendment of the 30,000,000 Catholics in the United States, might alone advert war with its consequent misery, loss of lives and treasures, and restore peace to the world.

Conclusion: Catholic parents must be models of right living. They may not follow, but will be severely punished if they do not lead those who do not know God as well as they do, who have not the benefit of God's Sacraments.

Fourth Sunday Of Lent

March 23, 1952

Frequent Communion

WE have, several times, drawn a picture of the world as it exists today and noted that Almighty God could not treat it differently than He has been treating it during the last thirty-seven years.

The first World War began in the year 1914, and there has been no peace in the world since. During that time, our nation has undergone a depression lasting eleven years and has had only a war prosperity since. There still exist throughout the world, distrust, bad will, hatred—and no real peace.

We have noted that a citizenry has grown up unlettered in the things of God and the soul—a citizenry which has been led by equally unreligious and unspiritual statesmen, who have met in World Conferences at least twenty times, but never have found the solution because they try to find it through their own worldly wisdom and not through the guidance of God.

A thousand years before Christ, David wrote in one of his Psalms: "Unless the Lord build the house they labor in vain who build it." This has been the doctrine of the Catholic Church from the time of her Founder more than nineteen centuries ago, but world-minded statesmen have not hearkened to her voice.

Some Thoughts To Develop:

The Church has reminded civil rulers from the beginning that God must be honored chiefly by obedience to His laws, and not merely by lip service. This lesson is badly needed today when the world has all but overthrown the Ten Commandments, when the "little ones," whom Christ bade to "come unto Me" are not permitted, in the educational system, to learn anything about Him.

During the recent Holy Year observed in the city of Rome and throughout the world last year, the Holy Father asked for a "return to God" on the part of all people after "repentance."

Now God certainly expects Catholics to take the lead in repentance and reform because they sin more grievously than others, both on account of their intimate relationship to Christ and because they know more about religion and their duty to observe all of God's Commandments.

Even the Catholics of the United States are numerous enough to placate Almighty God, and have Him bring peace to our country and light to our rulers, if they themselves will only "turn away from their wickedness" and turn to God in repentance and love. That, of course, means that you and every other Catholic must repent of all your own violations of God's laws, and then resolve "to walk in the way of His Commandments."

In God's eyes you, the Catholic laity, are different. You were not only adopted one by one by God as His children, but you promised to "renounce Satan with all his works and pomps." Your souls were flooded with God's grace on the day you became His children. They continued to live in this supernatural state until you reached the age of reason and as long after that as you remained free from mortal sin.

When you committed your first grievous sin you lost sanctifying grace and with it any claim or merit to your good works, and, of course, your right to eternal bliss which you were destined to enjoy when you were adopted as God's children.

God did not owe you forgiveness of your first grievous sin. He might have withheld His actual graces whereby you would never be able to repent sufficiently to escape hell. But, in His love and mercy, Christ instituted another Sacrament designed to restore that divine grace to your soul and still another Sacrament wherewith your soul is fed with heavenly food.

The Holy Eucharist was instituted not chiefly as a reward for the good, but rather as a source of strength for the weak. Therefore, you should have, from the day of your first Holy Communion, been a frequent recipient of this Sacrament.

There was no excuse whatsoever for you to have remained longer than a day or two in mortal sin. During the time that you live in mortal sin your soul is under the control of the devil, and, unless you return immediately to God, you become weaker and weaker spiritually.

Parents should become immediately suspicious of their children when they begin to put off their confession and Communion. It usually means that they are getting away from God, and, in the same proposition, getting into the clutches of the evil one.

Conclusion: Parents themselves, therefore, should both set an example to their children of frequent Communion and of family prayer. They should encourage their children, all through life, to receive the Sacraments of Penance and the Holy Eucharist even more frequently than they did during their parochial school days, when they did receive encouragement from the Sisters, and when they were, for the most part, still innocent.

Passion Sunday

March 30, 1952

Work For The Salvation Of Souls

WE have often reminded you of your own personal obligation as a child of God, as a soldier of Christ, to live right yourself and, by your example and through an apostolate, lead others to live right. If every Catholic in every community did this, the Catholic Church would soon be recognized as the greatest influence for good.

To work for the salvation of souls is to give to God the greatest and the most acceptable glory. On each recurring Christmas you have been reminded that the first obligation of every human being is "to give glory to God in the highest," and that this good will bring "peace on earth."

St. Dionysius writes: "Of all divine works, the most divine is that of cooperating with God in the salvation of souls."

St. Paul, the zealous convert instructed directly by Christ, writing to Timothy said: "I endure all things for the sake of the elect that they may also obtain salvation."

Some Thoughts To Develop:

Where you have no zeal for souls you are deceiving yourself if you still think you have love for God. Love must be shown in works and not merely in words. To a multitude of His followers, Christ said that they must let their light shine among men so that others might see their good works and glorify God.

He did not mean that people should perform good works merely to be seen, because that motive would spoil their good works. But He wanted to say that when others see us doing good their own consciences are compelled to condemn themselves for not being equally good. Self-condemnation is the beginning of reform.

From what we have already written, it is clear that "reform" is the chief need of society in our day. It is so badly needed that unless it takes place we shall never again have order in our country or in the world. If God made us for Himself, then evidently He cannot be satisfied if we are living for any other purpose except His.

God's interest in us is due (1) to the manner in which He created us, namely, "according to His own image and likeness"; (2) to the fact that He has adopted us as His children so that, to employ the words of St. Paul, "we belong to the household of God"; (3) to the destiny He would have us reach, namely, eternal happiness with

Himself and His angels in a Paradise of Delights.

David never lost sight of these things. With other people he wondered just why God was bothering Himself about us at all. He wrote: "What is man that Thou art mindful of him? Or the son of man that Thou visiteth him?" Then he gives the answers: "Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands."

We are not surprised, therefore, that Christ tells Martha that "one thing is necessary," namely, the salvation of the human soul. He had previously said: "Fear not them who kill the body, and are not able to kill the soul; rather fear him who can destroy both soul and body unto hell" (Matt. X, 28).

He had also implied that there is only one thing necessary when He asked the question: "What does it profit a man if he gain the whole world and suffer the loss of his own soul?" (Matt. XVI, 26)

How can we delude ourselves into believing that we truly love our non-Catholic parent if we do not pray and labor for his conversion? How can any young person believe that he loves either God or his friend if he is unwilling to do everything to share his most precious gift with him?

The interest that Almighty God has in our soul is expressed in the Nicene Creed when it says: "Who for us men and our salvation came down from Heaven." God certainly knows the value of our soul because He created it. If He declared a single soul to be worth more than all the world, He should know, because He created both. The world is to come to an end, but your soul is never to come to an end. The world was to be only a temporary home for you, while Heaven was to be an eternal home.

St. Bonaventure declared that he would have accepted death as many times as there were sins in the world if only all were saved by that sacrifice.

St. Ignatius of Loyola, a convert himself, said that if it were in his power, he would choose to remain long years on earth, uncertain of his own salvation, in order to labor for the conversion of souls, rather than go straight to heaven.

Conclusion: Lent is the time to learn this lesson thoroughly, and every day of the year is the right time to put the lessons into practice. Therefore, resolve now and then to keep your resolution throughout your life.

Palm Sunday

April 6, 1952

No Sermon

Easter Sunday

April 13, 1952

Live The 'Risen Life'

THE glorious feast which the entire Christian world celebrates today has tremendous significance which proves that the most important fact of our existence is not death but life. We live only a short time in this world, and even if our body should be separated for a thousand years from our soul, it is only a moment as compared to the never-ending life which will begin with our resurrection. St. Paul tells us that Christ's resurrection is a guarantee of our own.

Why anybody should even doubt the fact of the resurrection, since it is such a pleasant subject to contemplate, is almost impossible to comprehend. In the first place, there is no fact of history better authenticated than that of the resurrection of Jesus. There is more evidence for it than there is for His death, which fact nobody disputes.

Some Thoughts To Develop:

Even the most learned of pagan philosophers believed that man would have an everlasting existence. They could not believe that he, as a rational being, with aspirations for happiness, would be placed in this world for a brief moment and then have his existence entirely terminated. That happens to the lower animated class which lives for each day and has no aspirations toward life eternal. A rational being must be at least part spiritual because the material part of man cannot rationalize, and a spirit cannot die, simply because it has no parts into which to dissolve.

But the story of nature, year after year, is a resurrection after a brief period of apparent death. With the first cold weather of winter the plants droop and wither, the trees shed all their leaves, and, to all appearances, are dead. But with the coming of the spring sunshine and rain there is a glorious resurrection.

The tulip, whose body was buried in the ground, shoots forth first, and then come all the trees, those which give us shade and shelter and those which will produce fruits. How often have we seen the caterpillar wither and seem to die only later out of its chrysalis coffin to see a beautiful butterfly emerge.

When Job was covered with loathsome sores, when his good wife and friends thought it were far better if he should die, we hear him say: "I know that my Redeemer liveth and that in my flesh I shall see my God." That was his comfort in his sufferings and sorrows, here. He knew that there was a good time—an everlasting good time—awaiting him in another world.

When Christ came to console Martha and Mary because of the death of their brother Lazarus, Christ said to Martha: "He shall rise again," and her answer was "I know that he will rise again in the resurrection of the last day," which should be proof sufficient that God had revealed life everlasting to the members of His Church in the Old Law.

After Martha spoke up, Christ

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Sermon Suggestions

answered: "I am the resurrection and the life. He that believeth in Me, though he be dead, shall live." That was to be the one inspiring motive for not only the observance of the Commandments but for love of God for people in the New Law.

It was less than two weeks after Christ spoke to Martha that He met with the fate of all men. He was "crucified, died and was buried." But in keeping with a promise He had made several times, He "rose again" from the dead on the third day. Since that time His human body has been reunited with His beautiful soul, and He is radiant with both divine and human life and will be so forevermore.

The fact of Christ's resurrection is not only the most clearly proved of all historical facts, but that fact proves His divinity and, therefore, guarantees the fulfillment of all His promises—eternal union with God for the good and eternal separation for the wicked.

It was this fact that impelled St. Paul to urge his converts to "rise from the grave of sin" in which they were buried even while they were living here below, and to live the "risen life," the glorious life, the supernatural life, the life of God possessed by the soul when the person so lives.

Conclusion: We hope that you, at the end of this Lenten season, have already taken the resolution to get out of the grave and live even here for the life for which you were destined.

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Book Reviews

Our Bishops Speak

National Pastorals and Annual Statements of the Hierarchy of the United States
Edited by Very Rev. Raphael Huber

Bruce Publishing Co., Milwaukee, 1952, pp. 402, $6.00

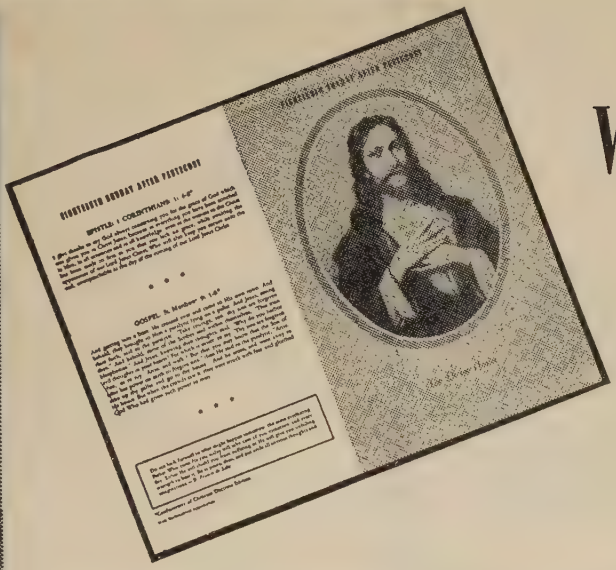
ONLY a short time ago we read that James M. O'Neill, author of "Catholicism and American Freedom," who has done so much to nail down Blanshard's lies, is currently making very effective use of the 1948 Statement of the American Bishops, entitled "The Christian in Action," a declaration which sets down with notable clarity the thoroughly American views of the Hierarchy on the tangled and now perhaps (outside our camp) hopelessly distorted question of the relations of church and state.

We turned to this work under review and promptly found the complete text of that message.

This one example will serve to show what kind of aid Father Huber has laboriously made available to readers Catholic and non-Catholic. It indicates the immense value of "Our Bishops Speak" as a work of reference which should be made accessible to the press and to the general public. Father Huber has collated materials of prime importance covering the years 1919—1951 which would otherwise be relatively hard to come by.

Even the rather casual reader, not, like the harassed editor, fac-

Reverend Pastor



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ing a deadline or in desperate need of an authoritative statement of a position, can profit from his book. So much of what is still current history is revealed in the topics our Bishops chose year after year for discussion and evaluation, so much light thrown on the recent past, that this work appeals to a variety of interests. It mirrors the problems of days so near at hand as to be equally pressing and pertinent in 1952.

One may select almost at random the "Statement of International Order" (1944), "The Crisis of Christianity" (1941) or the rather longish "Pastoral" of 1919 which serves in retrospect as a kind of blueprint for the present—the pity of it being that in those relatively comfortable and cozy days there were few enough to realize the inexorable and eternal demands of morality.—G. J. Gustafson, S.S., Seattle.

The Greatest Book Ever Written

by Fulton Oursler

Doubleday & Co., Inc., New York, 1951, pp. xvi-489, $3.95

THE subtitle is "The Old Testament Story" which, as Father John S. Kennedy has pointed out, unintentionally takes a terrific swipe at the New Testament.

Obviously slanted toward the layman, your sodality girls (who will doubtless be reading the Catholic Edition) will be baffled by the recurrence, even in that Catholic Edition, of such strange names as Elisha, Elijah, Gehezi, and a host of others—names which they have never seen in their Lenten Missals.

They will also stew over such words as brummigam, nympholepsy, huggermugger, archimage, perihelion, etc. The word "gloaming" had been used four times before I stopped keeping score.

An occasional typo; a grammatical lapse, "The wisdom of his ideas were ultimately to triumph" (p. 366); flamboyant prose strained almost to the sticking point—taken in too large doses it becomes fairly indigestible.

But those are minor faults. The book is stoutly orthodox, laced with unobtrusive apologetics, and helpful even to a priest for a quick conspectus of Old Testament history. I particularly liked and marveled at the author's synopsis of the Book of Job. All in five pages! —and that's typical. An index gives the work a certain reference value. — Richard Ginder, Pittsburgh.

Capital Outlook

Continued from page 176

ture of a Catholic laity shut away from direct access to the Bible by clerical restrictions no longer holds good. On the contrary, much of the Roman clergy is enthusiastically in favor of Bible-reading by the laity. Here is one of the most encouraging developments in contemporary church life."

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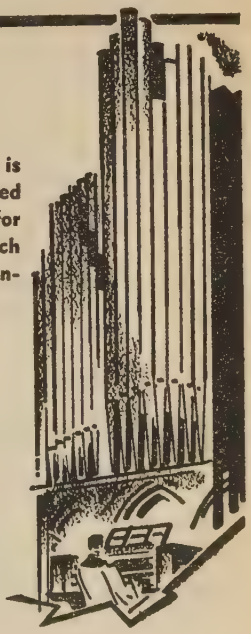

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sions in translation and clarifica tion, and the constant preachin from the pulpit on the truths c Revelation. The "enthusiasm" c the Roman clergy for Bible-readin by the laity, the editors note, "ha always been in direct proportion t the degree of literacy and religiou schooling of the populace."

The Christian Century onc again ignores the work of priest nuns and brothers in the field c Catholic education in the Unite States who have placed the Bibl beside the Missal in millions c Catholic homes as a guide throug life.

* * *

RELIGION AND TH SCHOOLS: Recently the New Yor State Board of Regents decide to make an omission in the high school examination for biology stu dents. The Regents decided t delete any questions which per tained to the germ theory c disease. They did this "to avoi offense to believers in Christia Science."

Norman Cousins, editor of Th Saturday Review of Literatur (December 29), devoted a lon editorial to the issue. The Regent Mr. Cousins noted, did not merel exempt Christian Scientists fro taking part in the examinatio They exempted all students. Th Regents' action did not come a a result of Christian Science pro test, but followed passage by Ne York State Legislature of a la exempting students from instruc tion in health and hygiene tha might be counter to their religiou beliefs. Another reductio ad ab surdum of the McCollum decisio The Saturday Review is frankl worried about the implications c such reasoning.

The Breviary Explained

by PIUS PARSCH

Translated by William Nayden, C.Ss.R.
and Carl Hoegerl, C.Ss.R.

AFTER thirty pages of historical notes on the Breviary, the author takes up an explanation of the constituent parts (psalms, lessons, antiphons, hymns, and so on) and then the arrangement for the liturgical year.

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Capital Outlook

"The implications are as startling as they are critical. If the germ theory of disease is to be ruled off examination papers, isn't it only a short step away to rule it out of Biology classes altogether? . . . Apart from biology and medicine does the action of the Board of Regents mean that the domain of knowledge for all is to be made subordinate to the domain of religious belief for some? What if some parents reject the Copernican theory in the name of religion? And, since each man must define religion for himself, what is there to stop any person from claiming exemption from any examination or course of study because he says it runs counter to his faith?"

Currente Calamo

Continued from page 170

it. The author of "Irish Monasticism" makes it clear that not the Saint but only the visitors "were under the influence."

Ja, Ja!

THE story is told of St. Francis and his first disciples that, strong in confidence in God, they went everywhere, fearing nothing, though often totally unprepared to meet conditions. Thus, in Germany, they wandered about without even a rudimentary knowledge of the language. Finding that Ja was some kind of magic word that got them food and shelter, they greeted every remark with fervent Ja's. Cheerfully answering Ja to a group of suspicious Germans on one occasion, they

Currente Calamo

found themselves seized, beaten, and thrown into prison—they had been asked if they were heretics!

Wonderful Little Fellow

A clerk in a Catholic bookshop told us this one. Seems a woman rushed in the other day looking for a biography of the Infant of Prague.

"It hasn't been written yet," the clerk said, keeping a straight face.

"Well," said the lady, "I think it's high time something was done for that little fellow. God knows, he works wonders for me. In fact, I can't understand why the Pope doesn't canonize him!"

Correspondence

'The New York Banner'

Editor:

I AM sorry to have to tell you that The New York Banner is in the process of liquidation. We did all we possibly could for a revival of a Catholic daily but on January 3rd the Board of Directors recommended dissolution as it was impossible to continue the work because of lack of support. In any case, I hope that your kind publicity will help to keep the American people thinking about the case for a Catholic daily because, although we were unable to do it ourselves, we feel very sincerely that it is not at all an impossibility and we are sure that our own efforts and the fabulously generous

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My apologies for any trouble this might have caused you and my sincere thanks from all the staff for the generous help which the members of your staff have always given us.

With all good wishes, I am,

Yours in Christ,
Norma Ann Krause
General Manager

200 W. 24th Street
New York City

All who worked on The Banner have given generously of their time and efforts, and even though their venture has not succeeded (it was more an apostolate than a business venture), we are sure that the staff have derived much merit from their experience.

—The Editors.

For Your Information

Editor:

WE have been asked whether Thomas Sugrue, author of controversial articles in the Christian Herald (Protestant) concerning the Church, is a practical Catholic, in the sense of attending Mass and receiving the Sacraments.

It would seem definite that Mr. Sugrue is a practical Catholic in these respects:

1. He is confined to a wheelchair and has been for years. Thus, non-attendance at Mass would not be indicative. However, it is definite that on occasion he has attended Mass in his wheelchair, through extraordinary effort.

2. When his home was in Florida (some two or three years ago), Holy Communion was taken to him

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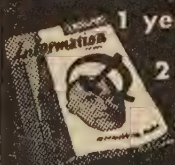

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frequently, at his request, and his pastor visited him regularly.

3. Presently he lives in New York, and we are told from a thoroughly trustworthy source that he has received the Sacraments, at least up to last Christmas.

N.C.W.C. News Service
Washington, D. C.

Protests Southern Intolerance

Editor:

THE article "Black Priest" which first appeared in the pages of The Priest for the month of May, 1951, was reprinted in the pages of The Catholic Digest for the month of December, 1951.

The last paragraph of the article as reprinted in The Catholic Digest is indicative of the enforced caste-system which the leaders of the Catholic Church in the South have created for the defenseless Negro. I've been working among the Negroes of the South for over twenty-five years, my dear Father, and I know whereof I speak. The shepherds of the Church in the South have always considered the Negro as a problem, and to solve that thorny problem they have never hesitated to sacrifice the Negro in order to placate the white Pharisees.

Segregation and discrimination are still rampant in the Catholic Church. Consciously or unconsciously we are forever going out of our way to placate the "talmadges" and the "bilboes" and other infamous "negrophobes." If I were not a fairly intelligent Catholic priest in full knowledge of the infinite trouble Catholic bishops and priests take to teach

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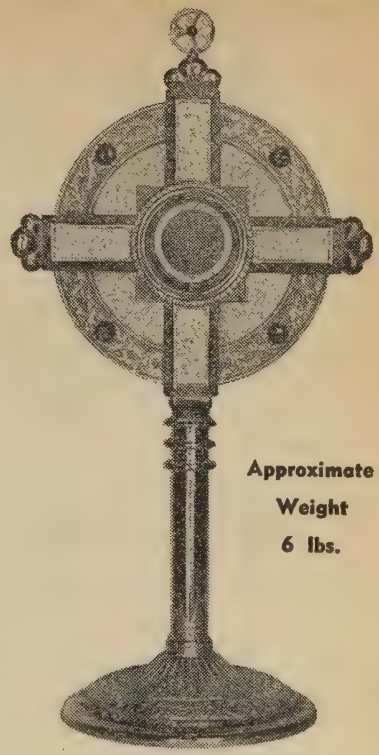

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CLINTON, MASS.

the colored people the "supremacy of the white race" instead of teaching them the dignity of the human being, I most certainly would begin to wonder whether Catholics really believe in the brotherhood of man and the Mystical Body of the Church.

The writer of "Black Priest" states that "Fontenelle" now has a church with resident priest and a parochial school with devoted sisters. Then, ironically or otherwise, he is quoted as writing: "Some day, I hope, Fontenelle will offer the advantages of the Faith to the colored as well as to the white." That last sentence is an awful condemnation of the methods used down South to propagate the Faith.

St. Francis Xavier would weep over our anti-Christian methods. It is quite evident that we are more concerned with the color of faces and ancestry than we are with the salvation of immortal souls. This travesty of the teachings of Christ is alienating the colored people from the Catholic Church.

God bless you.
R. A. Auclair, S.S.J.
2810 Link Road
Houston 9, Texas

Reaching the Man on the Street

Editor:

MANY, many thanks for running Mr. Ciesil's little article on the work of the Information Service. It is still too early to know the results, but if the previous mentions you have given the work in "Currente Calamo" are any indication of what is to be expected,

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In fact, we value the help of the priests so greatly that during this month we are sending out 1,000 complete "kits" to the pastors in many of the outlying districts. In the "kit" is a short letter explaining to the pastor that we deeply appreciate any effort he may care to make should he deem it wise to present the material to the local editor.

The "kit" contains three proofs of our matrix service, a combined business reply card and explanation of the service, and a listing of last year's releases. If the pastor writes back, we are prepared to supply him with still further samples and a fuller explanation of the Service.

The help and encouragement you have given us, Father, will be remembered in our prayerful intentions. Your active help and encouragement have helped move us to reach more and more of those outside the Church. With your prayers, Father, and with the prayers of thousands like you, our land will one day be Catholic.

Sincerely in Christ,

Alvin Illig, C.S.P.

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Correspondence

Architect Anonymous

Editor:

NEXT to Father Hasselberg's "Julie" is "Both Sides of the Screen" in your February issue. In more than 25 years of hearing confessions, many a time I was forced to groan in spirit and even in voice, sitting in boxes which Architect Anonymous likened to "the black hole of Calcutta."

A Silver Jubilarian

Iowa

Episcopal Charity

Editor:

IT was quite interesting to read in your November issue the communication from Father McKeough that the Bishop of Springfield, Illinois, visits his sick priests. May his example be imitated by prelates and priests everywhere—but this is not a solitary example of episcopal solicitude.

The Bishop of Pittsburgh, the Most Reverend John F. Dearden, does not fail to see his sick priests and by his friendly visits make them feel that they belong to the diocese. His kindness shall never be forgotten by me for the four visits I received during the time that I was in the hospital.

Sincerely yours,

E. P. F.

Pittsburgh

Something For Nothing

Editor:

THE undersigned has stored in his rectory basement approximately 500 volumes of good, wholesome reading matter in German—stories and novels (Conscience, Chr. v.

It's Results

that count!

Last Summer, the president of the advertising agency which prepares the fund-raising literature for one of the missionary societies, sent us a letter from which the following is quoted:

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Schmid, Hungari, Herenbach, Lesekranz, Th. Grewer Bibliothek, etc).

These volumes constituted a parish library in the early part of this century when our parish was made up of German families exclusively. They haven't been in use for the past forty years except to gather dust.

The thought occurred to me that among your readers or subscribers there might be someone who could put them to better use. I would be glad to turn them over to anyone willing to cart them away.

Cum ave fraterna,
George J. Wunder

Sacred Heart Church
7020 S. Aberdeen Street
Chicago 21

Confused Identities

Editor:

I WONDER if you will be good enough to help me unsnarl a small journalistic tangle. It is a case of confused identities: the identities being myself, Mrs. Clare Boothe Luce, and Miss Claire Luce.

The similarity in our first and last names, our common interest in the theatre, and no doubt the fact that we are both blondes, have led columnists, reporters, 'close-up' writers, and above all, the filers in newspaper morgues, to confuse us. I found this confusion very prevalent in the smaller towns where I lectured this winter. In their papers we were often not two people whose identities were mixed, but

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one and the same woman. Sometimes this confusion has given me the best of it; sometimes the worst. But for the sake of accurate journalism, if for no other reason, I'm sure we would both prefer that the matter be clarified so far as is possible.

If this is any help—I am Mrs., she is "Miss." I am Mrs. Clare—no 'i' in it. She is Miss Claire, with an 'i'. I have a middle name—Boothe. She uses no middle name. I am, in short, **Mrs. Clare Boothe Luce, former Congressman, a playwright, and a lecturer,** but never a professional actress. She is Miss Claire Luce, and she has, I believe, no other professional status except that of actress.

I realize that some confusion is almost inevitable, particularly now when I am returning to the Theatre as a playwright, and Miss Claire Luce is appearing on Broadway as an actress. But I will be most grateful indeed if you will do what you can, and I know Miss Luce would be grateful too!

With kindest regards,

Clare Boothe Luce
450 E. 52nd Street
New York 22

Priest Needs Help

Editor:

I TAKE upon myself the privilege of introducing me to you. I am a missionary priest, in Madura Diocese, S. India. I am 60 years old, and am a missionary for 10 years.

I have 7,000 Catholics under my jurisdiction, distributed in 22 villages. I have to say Mass once a month in ten big centres. I have 5 schools (elementary and middle) in my parish. The people are mostly poor and illiterate. This year's

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Correspondence

drought and famine are telling upon us very badly.

I like to get a copy of The Priest. But I have no means to send the subscription; so, I humbly and earnestly beg of you to send me a free copy every month and help me. If that is not possible, I shall say a Mass for your intention, after getting a note to that effect from you. I shall be much obliged to you if you can send me some Mass stipends, too, since we do not get enough here.

Philip Kaithanal
Catholic Missions
Ahtoor P. O.
via Chinnalapatty
Madura District
South India

Our Lady of Africa

Editor:

WE are the Missionary Sisters of Our Lady of Africa and our American Novitiate is located in Belleville, Illinois. It was started there on a small scale only two years ago. Now that the number of our candidates is increasing, our chapel is too small to accommodate them all and we are forced to build.

May we ask your readers especially for three electric fixtures for the body of the chapel; four wall-lights for the sides and a fifth for the outside; benches; prie-dieus; chairs; a confessional; an incense-stand; holy-water font; anything else a priest could think of for a convent chapel. The above named things need not be new; we shall be very grateful for anything still in good condition.

Mother John Fisher
White Sisters' Convent
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